CURRENT ANECDOTES

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ILLUSTRATIONS FROM STRONG SERMONS.

BY WILLIAM MAY.

TAKING WALKS WITH GOD. (651)

Gen. 5:24; Ps. 116:9; Mal. 2:6.

In a sermon on "Enoch walked with God," Dr. Campbell Morgan recently gave the following illustration:—A little child gave a most exquisite explanation of walking with God. She went home from Sunday School, and the mother said, "Tell me what you learned at school." And she said: "Don't you know, mother, we have been hearing about a man who used to go for walks with God. His name was Enoch. He used to go for walks with God. And, mother, one day they went for an extra long walk, and they walked on and on, until God said to Enoch, 'You are a long way from home; you had better just come in and stay.' And he went."

THE LAUGHTER OF FOOLS. (652)

Eccl. 7:6; Eph. 4:29; 5:4.

A cheap and easy sort of jesting is deplorably common and the pity is that it is so mischievous. It degrades the Bible and robs it of its sacred efficacy. It is told of a sculptor that he once labored on a block of marble till he had carved it into the image of a Greek god. It was a masterpiece, and he surveyed it with just pride. In his absence a silly wag got into his studio, and, thinking to be funny, put a slouch hat on the head of the statue and gave it a moustachion with a burned cork. The sculptor returned and, to his indignation and disgust, beheld his god transformed into a leering rake. Cursing the fool, he undid his idiotic handiwork; but his pride in the statue was gone. Whenever he looked at it, he seemed to see in it that silly disguise, its godlike smile transformed into a maudlin simper. And is it not thus that it fares with the Bible when fools lay their profaning hands upon it? There are passages which have been ruined for the sacred use of spiritual edification. The fool has handled them, and wherever one reads them, some inane witticism obtrudes itself. Let us resolutely refrain from this manner of jesting, and stoutly set our faces against it. It is reckoned a crime to poison the wells from which men drink; and surely it is a still greater crime to pollute with pernicious folly the sacred fountains of spiritual life.

SEARCHING THE SCRIPTURES. (653)

Isa. 34: 16; John 5:39; Acts 17:11.

Among the insects which subsist on the sweet sap of flowers there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty gyrations over the fields, and its minuet dance from flower to flower, you cannot help admire its graceful activity, for it is plainly getting over a great deal of ground. But, in the same field, there is another worker, whose brown vest and strong straightforward flight may not have arrested your attention. His fluttering neighbor darts down here and there, and sips elegantly wherever he can a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey, or makes it. If the flowercup be deep, he goes to the bottom; if its dragon mouth be shut, he thrusts its lips asunder; he explores till he finds the nectar, and then joyfully sings his way down into its luscious recesses. His rival of the painted wing has no patience for such dull details. But what is the end? The one died last October along with the flowers; the other is warm in his hive amidst the fragrant stores which he gathered last summer. Do you search the Scriptures like the bees, or skim them like the butterflies?

MYSTERIOUS AFFLICTIONS. (654)

Job. 5: 6, 7; Rom. 8: 18, 28; 2 Cor. 4: 17, 18.

A naturalist tells how he found on the Atlantic coast the skeleton of an eagle with an iron trap clasping one of its feet. Hundreds of miles away the noble bird had fallen a victim to the cruel snare; then, weighted with anguish, it had flown across the country, until at last, worn out by the burden and the pain, it expired on the margin of the sea, the instrument of torture still clinging to its relics. St. Paul was such a royal bird, a lover of sky, sun, and sea, tortured by a mysterious affliction which drank up his spirit. And there are many such into whose soul the iron has entered. In various ways they are hoplessly burdened, entangled, and punished; their eye, like that of the eagle, grows dim, their wings weary, and there is no discharge for them until they find it in the swoon by the eternal sea. There are physical disabilities we never outgrow; mental maladies inherited and inevitable; infelicities of circumstance that time can only aggravate, disappointed and wounded affections that cannot bloom again; and domestic incompatibilities which must fret until death us do part. There are blighted hopes that will not revive, losses that are irretrivable, irreparable injuries, immedicable wounds.

"DEAR ANONYMOUS." (655)

Lam. 3: 22, 23; John 2: 11; 14: 9.

Readers of Cowper's Memoirs will remember the way in which Theodora, his cousin, pursued him through life with gift and remembrance that came he knew not from whence. At one time it was a snuff-box of tortoise-shell with a familiar landscape on the lid; at another it was a seasonable gift of money; and tradition tells that upon one occasion the poet remarked, "Dear Anonymous is come again; God bless him." It is difficult to understand how a poet could have been so blind as not to know that such nameless and appropriate gifts never come except from God, and good women. But even when we lay the charge of want of insight at the poet's door, we are checked by One who says, "Have I been been so long time with you, and hast thou not known Me? Have I never looked in at thy window, or left gift at thy door?"

THE LAW OF ATTRACTION. (656)

Mal. 4: 2; John 12: 32; Heb. 2: 9.

There is the attraction of one dewdrop for another, as they hang together on the same blade, and, running together, fall from their momentary glory into a common grave. There is the attraction of the flame for a moth, as it flutters and darts around the fatal glory, until it falls scorched and wingless on the floor. There is the attraction of the magnet for the particles of matter through which it is passed, in virtue of which it draws some of them to itself, and has no influence on others. And there is the attraction of the sun for all created things within the circle of the worlds that sweep around him as their center, finding life and gladness in his beams. The latter is the highest and most glorious form in which the principle of attraction displays itself, and it is that which is exerted by the Son of Righteousness. Christ is the luminous center and effulgent source of all vitality and blessing in the universe of souls.

KNOWING THE FATHER. (657)

1 Cor. 1: 21; 1 John 2: 13, last part.

John Bunyan had a blind child who was his constant companion, and of whom he was very fond—"he would not let the wind blow on her." She never saw her father's face; she could only most dimly and imperfectly recognize his marvelous genius; she knew next to nothing of his wonderful history, and she was pathetically incapable of reading the immortal dreamer's pages. Yet will anyone affirm that the child did not know John Bunyan! She did not know him visibly, intellectually, or historically; she did not know him technically, logically, or critically; but if anyone in the wide world ever knew John Bunyan it was his little blind daughter. She saw right into the heart of the great poet, and knew him as no biographer, historian, or critic ever knew him; she knew him—knew him truly, deeply, blessedly. Our knowledge of God partakes much of the same kind and quality. We are His blind children who feel about Him in the darkness—we know the touch of His hand, the music of His voice, the pulsation of His heart, and the strengthening virtue of His enfolding presence. "God is great and we know Him not." Astronomic spaces, geologic periods, moral splendors, make our head to swim, our spirit to despair. Great as He is we know Him in faith and love. Love has penetrating eyes, swift feet, a tremulous heart, and hands that neither life nor death can unclench. We know each other through affliction and sympathy far more than by any other interpretation, and thus with the heart we find God in the darkness, and, trusting Him like a child, know the child's assurance and peace.

BLOSSOMING IN HEAVEN. (658)

John 11: 25, 26.

In New Sharon, Michigan, a child of great promise sickened and died. The little one, all beautiful, robed for the grave, was laid in its coffin, and in its little hand was placed a bouquet of flowers—the central flower of which was an unopened bud of the "Rose of Sharon." On the morning for burial the coffin lid was removed for the surrounding weepers to take their farewell look at the peaceful dead; when, lo, that bud had become a full-grown rose, while grasped in the dead child's hand. That beautiful flower seemed to say, Weep not for the spirit that is gone, in heaven it now appears, and is "forever with the Lord." The spirit has blossomed.

A CHINESE SOLOMON. (659)

1 Kings 3: 16-28.

Two brothers and their families lived together. Each of the wives had an infant, born within a day or two of each other. The child of the older woman was accidentally crushed to death; and in the younger woman's absence the bereaved mother changed the children. The sister-in-law soon found out the fraud. The older woman would not give up the living child, and the mother appealed to Yang, the district magistrate. Unable to make out which woman was telling the truth, he at last said, "As you both claim the living child, I shall settle the dispute by claiming it myself. But, he added, "tomorrow I shall carry it to the sea and drown it." On the morrow a crowd of people assembled outside the yamen to see the issue of this strange judgment. The central gate was thrown open, and the procession set out: the heralds announcing the approach of the Hsien with nine strokes of the gong, and their cry of O! O! O! the yamen runners bearing rusty iron chains, the symbols of retributive justice, placards inscribed with the magistrate's official titles; then his umbrella and his great fan; and, last of all, the mandarin himself, carried by four bearers, his chair open in front according to law. His precious charge was protected from the air by its cape and wrappings. When they reached the sea, the mandarin stepped from his chair to the waterside, and with a swing threw his burden into the waves. It struggled in the water until the younger woman, unable to bear the sight, rushed in and clasped in her arms a great fish, on which were tied the baby's cap and swaddling clothes. The true mother's heart has been discovered, and she found her baby alive and well in the magistrate's yamen.

"WHITER THAN SNOW." (660)

Eccl. 9: 8; Ps. 51: 7; Isa. 1: 18; Rev. 7:14.

Newly fallen snow is not so pure as it looks. From snow just fallen Floegel, a distinguished scientist, has obtained living infusoria, and algae, bacilli, and micrococci, mites diatoms, and great numbers of spores of fungei, also fibres of wood, mouse hairs, pieces of butterfly wings, skin of larvae of insects, cotton fibres, pieces of glass, epidermis, pollen grains, rye and potato, flour, grains of quartz, minute pieces of roofing slate, and bits of iron and coal. But the divine grace makes whiter than snow—purifying the conscience thoroughly and cleansing from all impurities of flesh and spirit. The grave nearest the North Pole, dug in the everlasting snow, bears the pathetic plaint, "Wash me, and I shall be whiter than snow." A fine epitaph, indeed, but we must not leave it for our gravestone; let us claim its fulfillment even now, and by virtue of His sovereign power He who rose from the dead shall cleanse our conscience from its foulness and fear, and the garment of flesh and all the raiment of life shall be whiter than any fuller on earth could whiten them.

UNCONSCIOUS OBEDIENCE. (661)

Matt. 25: 37-40.

Ruskin was fond of telling this story about Tennyson. An intimate friend of the poet set himself to find out the rules of Tennyson's versification, and collected from his poems an immense number of laws and examples. "Look here," said the friend, "what wonderful laws you observe!" "It's all true," replied the poet; "I do observe them, but I never knew it." A feebler poet would have known a great deal more about metrical rule and how painfully he managed to comply with it, but in the fulness of his genius Tennyson observed all the wonderful laws, being unconscious of them. It is much like this with believing souls filled with the power and love of Christ—almost unconsciously do they observe the highest law in its manifold obligations. The noblest impulses of the soul freely fulfil themselves, and in fulfilling themselves fulfil the law.

IMAGINARY WOES. (662)

Gen. 42: 36; Mark 16: 3.

Froude tells us that all Carlyle's troubles were imaginary; and very many of our troubles are that, or little more. I have read of a sleeper who in visions of the night passed through a terrible experience. In his dream he found himself in a bitter, wintry clime, where he was compelled, with infinite suffering, to walk through interminable leagues of ice and snow; he suffered as Sir John Franklin suffered, he fought with frost and darkness as Nansen did; but on awaking in terror and exhaustion he found that his toes just touched the cold footboard of his bed, and out of this small inconvenience nimble imagination constructed a whole Arctic tragedy. It is often thus in life. Out of scant material and passing disadvantage the morbid, unreasonable soul evolves a veritable martyrology. Physicians are familiar with the gratuitous agonies of hypochondriacs and diseases of nervous mimicry; they are perplexed by patients who are in a panic on account of trivial aching, or who fancy themselves victims of diseases from which they are entirely free.

CHRIST ON BOARD. (663)

Mark 4: 38, 39; Acts 27: 24.

It is related of Julius Caesar that in the course of one of his eastern campaigns he had occasion to cross a perilous strait. A sudden storm arose, and it seemed as though the frail craft must perish. The pilot was for turning back, but, with that confidence in his destiny which never failed him and brought him safe through a thousand perils, the hero exclaimed: "On, good sir! Be bold, and fear nothing. You have Caesar and Caesar's fortunes on board." (Plut. Caes. 38, Sec. 3.) And, if we have Christ on board, are we not safe in the roughest storm? With Christ on board we may laugh at the winds and the waves and set them at defiance.

THE POET OF IMMORTALITY. (664)

Acts 17: 28; 1 Cor. 15: 55; 2 Tim. 1: 10.

Huxley spoke strongly of the insight into scientific method shown in Tennyson's In Memoriam, and pronounced it to be quite equal to that of the greatest experts. Again the scientist writes: "Tennyson was the only modern poet—in fact, I think the only poet since the time of Lucretius—who has taken the trouble to understand the work and tendency of men of science." The opinion of Huxley on such a subject must be respected. What else was Tennyson beyond being the representative poet of science? Above all others he was the poet of immortality, his most serious work being full of the sense of man's great nature and destiny; and when he came to lay his noble head on his dying pillow he breathed his final hope that when he had crossed the bar he would see his Pilot's face. That the greatest poem on immortality should have been written by the poet who best understood and who was most in sympathy with modern science is a significant fact not to be forgotten.

SOUNDING THE DEPTHS. (666)

Luke 5: 4; 6: 47, 48; Heb. 1: 11.

Many who consider themselves serious and deepsouled are not really so. There is an iron pillar at Delhi, a very ancient column, which was believed by the Hindus to have its roots in the center of the earth; but when the European took to digging about it he found the foundation only twenty inches below the surface. There is an intellectual life which pierces the surface without sounding the depths. Scholars, full of intellectual power and penetration, who never find God in the visible universe, are of this order. One might think that the scientist who fathoms the depths of the ocean, or the star-depths of the heaven, has gone deep; yet, in truth, with all his parade of dredges, telescopes, and spectroscopes, he has gone but twenty inches below the surface who misses the Almighty Spirit, of whom are all things, by whom are all things, and to whom are all things. Entirely superficial is that view of the universe which does not reach God. "Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the work of Thy hands: they shall perish, but Thou remainest."

SLOTHFULNESS. (667)

Prov. 19: 15.

A gentleman being rallied by his acquaintance on account of the lateness of the hour at which he generally rose, made the following excuse: "I have," said he, "to listen every morning to a debate between idleness and industry. Diligence exhorts me to rise and employ myself in some useful occupation, whilst idleness maintains that it is very pleasant to lie in a warm bed and that repose is better than labor. Whilst they are thus disputing, I listen until they shall have brought their arguments to a close, and this is the reason why I remain in bed so long."

ADVICE. (668)

Prov. 1: 25.

"We may give advice, but we cannot give conduct."—Rochefoucauld.

Locke once said, "I was formerly in the habit of offering my friends such advice as I thought might be useful to them; but I have renounced that habit, because I find that, instead of stretching out their hands to receive advice, people are apt to extend their claws."

BELIEF. (669)

John 3: 12.

"What ardently we wish we soon believe."—Young.

Isaac Vossius, born in Leydon in 1616, loved the marvelous, and was naturally inclined to believe in it, but he was far less docile in regard to matters of faith, and Charles II said to him, "This theologian believes in everything but the Bible."

UNDERSTANDING MEN. (670)

John 2: 24, 25.

Carnot, speaking of Talleyrand, said, "If he despises men, it is because he has so well studied them."

A HINT TO PREACHERS. (671)

Luke 5: 7.

A person who had been seated in church a long way from the pulpit said, "The preacher spoke to me with his hands, and I listened with my eyes."

A COMMON CAUSE OF POVERTY.

Prov. 13: 7.

A Prodigal complained one day to Socrates that he had no money. "Borrow of yourself by retrenching your expenses," replied the sage.

FEAR OF MEN. (672)

Isa. 29: 13.

A man of genius said, "I fear God, and next to him I fear the man who does not fear Him."

EYES PLUCKED OUT. (673)

Matt. 18: 9.

There are hermits in China who tear out their eyes, in order, they say, that by closing the two gates of love they may open the thousand gates of wisdom.

CONTENTMENT. (674)

Phil. 4: 11.

Some one said to a philosopher, "It is very pleasant to obtain what one desires." "It is much pleasanter," replied the philosopher, "only to desire what one has."

YOUR MONEY OR YOUR LIFE. (675)

Matt. 19: 21.

One individual accosted another at the corner of a street in the middle of the night with a demand for "his money or his life!" "Stop a bit!" replied the other, "that is precisely what I was about to say myself."

WINDOWS FOR SERMONS.

Rev. Louis Albert Banks, D. D.

MORE WONDERFUL THAN FAIRY STORIES. (676)

Eph. 2:22; John 2:19; 1 Cor. 3:16.

Dr. David Gregg has this interesting illustration in a sermon: We read in fairy lore of how chasms have been bridged over in a single night by benevolent spirits. "They hustle vast rocks together and pile them one upon another, and build piers and span them with arches, so that the favorite knights can pass over them to the castle and carry off their imprisoned lovers. Sometimes, while the hero sleeps these fairy powers construct whole cities. With tens of millions of hands they carry up walls, and surmount them with golden domes, and in the morning cities stand where the night before there was only a wilderness." And yet there is something more wonderful actually going on within every man. There are buildings going up for eternity. There is not a thought that is not striking a blow; there is not an impulse that is not doing mason work; there is not a passion darting this way or that that is not a workman's thrust. There are as many master workmen in you as there are separate faculties, and there are as many blows being struck as there are separate thoughts and separate emotions. Every day the myriad forces are building, building, building, and the great structure of character is going up story after story.

A WORKER'S EYES OPENED. (677)

Jas. 1:22; Jas. 5:20.

In one of his English meetings Dr. Torrey had been giving a strong address in which he had insisted that the only way to learn to lead souls to Christ was by "doing it." The only school where this was taught was the school of experience. "Why," said a listener afterwards, "that's just exactly where I have been making a mistake. For years I have had an intense desire to be able to deal personally with men and women and point them to Christ; but on every occasion when opportunity presented itself, I shrank back, thinking I was unqualified for the work, and making way for those who appeared to have a special gift in this direction. Now I see that they must have just begun where I must begin, with no practical experience. After this I mean, by God's help, to take the very first chance I get to speak with an inquirer, and to trust God for the guidance and wisdom necessary."

GOD WILL CALL US. (678)

1 Thess. 4:16; Rom. 4:17; John 11:39-44; Luke 7:15.

A little child on going to bed the other evening asked his father not to forget to call him in the morning at an appointed time which they had talked about before, and sure enough, when the morning came, and the sun was just coming up over the mountains, the father opened the door of the boy's room, and called him forth to a glad and happy excursion for the day. Shall the father remember to call his child, and the Heavenly Father forget to keep watch over His children and call them from the sleep of death to the joys of the eternal day?

FROM STARLIGHT TO SUN. (679)

Rev. 22:5; Mal. 4:2; Matt. 17:2; Rev. 1:16.

A man in Burmah possessed a copy of the Psalms in Burmese, which had been left behind by a traveller stopping at his house. Before he had finished the first reading of the book, he resolved to cast his idols away. For twenty years he worshipped the eternal God revealed to him in the Psalms, using the Fifty-first Psalm, which he had committed to memory, as a daily prayer. Then a missionary appeared on the scene, and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said, "For twenty years I walked by starlight; now I see the sun."

HIDDEN, YET REVEALED. (680)

Luke 10:21; Col. 2:3; 3:3; Ps. 31:20.

Dr. Watkinson has this beautiful illustrative suggestion: The hidden violets proclaim their presence in every passing breeze; the lark, hidden in the light, fills all the landscape with music; and the vivid freshness of grass and flower betrays the secret windings of the coy meadow stream. Thus superiority of mind and life all unconsciously reveals itself, makes itself everywhere known and felt as a thing of beauty and blessing—all the more penetrating for its softness, all the more subduing for its silence, all the more renowned for its secrecy. The still, small whisper shakes the world; those are crowned who shun greatness; the valley of humility is the peak of fame. The man of royal soul cannot hide himself. In his modesty he may draw a veil over his face, but the veil itself will share the transfiguration.

"ALL THROUGH A LITTLE CARD." (681)

Prov. 25:11; Isa. 50:4; Isa. 55:11.

A beautiful story has just been related showing the happy chain of conversions which hung on a card of invitation to a revival meeting in Edinburgh, Scotland. A nurse had lately settled in a home in Edinburgh, and placed a card about the meetings in the frame of a picture in her room. After it had remained there for two or three days, the landlady asked the nurse what it referred to. She replied that it was an invitation to the revival meetings, but that, as she could not attend them herself, she had placed it where others could see it who might be able to go. She asked the landlady if she intended going.

"Oh," was the reply, "I cannot even get to a church because of the children." The nurse said she would look after the little ones if the mother would go. The landlady went, and was converted that night. The change wrought in her induced her husband to go on another evening, and he came home a converted man. Later on, a son and a daughter, influenced by the change in their parents, attended the meetings, and were led into the light of God. Now, all these four persons were brought to the Lord through the simple inquiry caused by a little card. The humblest efforts for the salvation of others are often blessed of God in this way.

DOES THE GRASS GROW IN YOUR PATH? (682)

Ps. 23: 3; 25: 10; Heb. 12: 13; Jer. 10: 25.

It is related that some converted Africans finding no privacy for prayer in their small crowded huts, betook themselves to secluded places in the forest nearby. In the course of time paths became worn from each man's hut to his prayer-place. The spiritual condition could often be told by the condition of the path leading to any individual's place of retirement. Occasionally, one of these native Christians would become lukewarm, and not travel his path so much as in other days. Then his companions would sometimes remind him with the words, "Brother, the grass grows in your path."

THE GUINEA HEART AND SHILLING MEANS. (683)

Matt. 13: 22; Phil. 4: 19; 1 Tim. 6: 17; Ps. 62: 10.

A story is told which illustrates in a striking way the liberty one feels when trusting Christ implicitly to supply all his needs: A rich lady recently deceased, when asked by her pastor to give to a cause dear to her heart in her previous comparative poverty, and to which she gave him one pound then, offered him a donation of five shillings. Her pastor called her attention to the astonishing and ominous change. "Ah," said she, "when day by day I had to look to God for my daily bread, I had enough and to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it, and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart."

CONVERSATION WITH GOD. (684)

Matt. 18: 19; Heb. 5: 7.

Margaret Fuller used to give entertainments which she called "Conversations." The room would be crowded with people, but no one conversed; all the talking—and it was wonderful talking—was done by herself. That tendency to monologue has been a marked characteristic of all great conversationalists. Now the ideal of prayer is not monologue but conversation. We ought to be ready to keep still before God, to listen in glad humility to what he has to say to us, and not do all the talking ourselves. Praise, confession, petition, we pour out before God, and then go away thinking we have prayed. We should wait before God until he talks back to us. Meditation is an essential part of prayer.

TRUE SYMPATHY. (685)

Heb. 4: 15; 5: 2; Luke 10: 33.

All was quiet in the invalid's room until a step was heard coming up the stairs. Then a faint voice called: "Lester, is it you?" "No," answered another member of the family, looking in, and then approaching the bed. "But what is it you are wanting? Cannot I do it?" "I only wanted to be lifted, and turned a little," was the reply. "I think I'll wait a few minutes for Lester to come. He knows exactly how to do it." Lester was only a boy, a merry, healthy young fellow of eighteen or twenty, full of his studies and outdoor pursuits, wanted on the ball ground, and in the parties of young friends; but he was no stranger in that sick room. He had had such true sympathy with the invalid that he had taken the care to learn how to minister to the sufferer in the gentlest possible way. Strength can only minister to weakness when controlled by genuine sympathy.

NOT IN VAIN. (686)

Rom. 13: 4; 1 Cor. 15: 58; Phil. 2: 16.

When the news came two years ago that James Chalmers, the missionary to New Guinea, was murdered while trying to make peace between two native tribes, many were tempted to ask doubtingly, "Is it, after all, useless, the sacrifice of this great life?" A letter from a native teacher to one of the missionaries answers the question: "May you have life and happiness. At this time our hearts are very sad because Tamate (the native name for Mr. Chalmers) and Mr. Tompkins and the boys are not here, and we shall not see them again. I have wept much. Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr. Tompkins were killed. In that village would I live. In that place where they killed men, Jesus Christ's name and His Word I would teach to the people that they may become Jesus' children. My wish is just this. You know it. I have spoken."

THE BEST REWARD. (687)

Luke 16: 11; Prov. 11: 30; 2 Pet. 3: 18; John 4: 36.

The scientific people tell us that the chemical sunbeam, acting on the gross elements in the plant, produces color, fragrance, flavor, in flower and fruit. So it is true that wealth, which has no moral worth, and so often tends to evil, may be transmitted through coming

under the influence of the beams of the Sun of Righteousness into true riches of character. It has been well said that all possessions are trusts, and all trusts are tests. The test both discovers the disposition and develops it. He who is faithful is advanced to a larger service. He who is unfaithful is declared unjust; he wrongs all, the Master most, himself next; he is in danger of winning the curse of the fruitless fig-tree, the bitter doom of barrenness. The supreme reward of faithful well-doing is that it gives us increased opportunity to do good.

THE PURSUIT OF PLEASURE OFTEN LEADS INTO DANGER. (688)

Eccl. 11:9.

One day in January last, says a writer for the London press, the Carmathenshire hounds found a fox, which took a bee-line for the coast, along which the railway runs. Headed by some workmen, the creature entered a railway tunnel, with the whole pack in hot pursuit. Realizing the danger to his hounds, the master galloped into the tunnel after them to try and head them off. But he could not catch them up until he had travelled fully a quarter of a mile into the tunnel, and at that moment a roar behind him warned him of danger.

Glancing round, he saw the headlights of an engine behind him. He put spurs to his horse, and raced at the top of his horse's speed through the darkness toward the spot where a dim speck of light showed the further entrance. But a horse cannot gallop at forty miles an hour. The race would have been short, and the end tragedy, had not the engine driver, fortunately, noticed the figure of the flying horseman silhouetted against the tunnel's mouth. He slackened speed, and the master and his horse were saved.—W. E. Fletcher in Montreal Weekly Star.

TREES OF RIGHTEOUSNESS. (688a)

Num. 24:6; Matt. 7:17; Isa. 65:22.

The oft-used figure in our Scriptures representing our Christian life by a tree, in which we are called "trees of the Lord," "Cedars of Lebanon," and our growth is likened to that of the palm tree, has the greater strength as we appreciate the beauty and worth of a tree. Standing over against the ruthless destruction of the forests of this noble land, the heartlessness with which valuable trees and rare varieties are made extinct, is that sentiment and care which the ancients had concerning them, and we lose in the comparison with them. Among the associates of Pan, the god of woods and fields, were the Dryads or Hamadryads, which were believed to make their abodes in the trees, and were thought to have perished when a tree was killed, the life of both going out together. It was, therefore, an impious act to wantonly destroy a tree, and in many cases was severely punished, as in the case of Erisichthon.

Preacher's Scrapbook.

MALICE TOWARD NONE. (689)

Apropos of Lincoln's birthday a story is told which sounds almost too good to be true. The small son of Jefferson Davis' daughter, who always goes by the name of "little Jeff Davis," came rushing to his mother one morning in considerable excitement. "Oh, mother!" he exclaimed, "I've been playing with a little colored boy, and I don't know as I did right, but he said to me, 'What's your name?' and I said, 'Jeff Davis,' and then I said, 'What's your name?' and he said, 'My name's Abraham Lincoln; let's shake,' and so I shook hands with him, and was that all right, mother?"

"Yes, my son, it was quite right to shake hands with him," she replied, "and if the little boy was at all like the great man for whom he was named, it was a great honor."—Western Christian Advocate.

SLANDER. (690)

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart: never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry van Dyke.

JUDGMENT. (691)

A traveller in North Carolina once saw an old colored man sitting in a chair in his garden, hoeing. The traveller laughed. He thought it was a case of monumental laziness. But he happened to look back as he laughed, and he saw a pair of crutches lying on the ground by the old man's chair. At once what had made him seem ridiculous before made him seem heroic now. In judging men look sharply for their crutches.

HEART-FORCE. (692)

Wendell Phillips once spoke these magnificent sentences in his oration on "Public Opinion": "They tell us that this heart of mine, which beats so unintermittedly in the bosom, if its force could be directed against a granite pillar, would wear it to dust in the course of a man's life. . . .You may build your capitol of granite, and pile it high as the Rocky Mountains; if it is founded on or mixed up with iniquity, the pulse of a girl will in time beat it down."

HEART OF A HEATHEN. (693)

The Independent tells a most impressive little story illustrating how one man's kindness was appreciated and rewarded. It was only a Chinese laundryman, named Tong Jack, living in Cambridge, Maryland.

He set up his laundry in a building in the residence portion of the city, next to the home

of James A. McAllister. Mr. McAllister did not like it, but he recognized his neighbor's rights, and when the boys teased and annoyed the Chinaman Mr. McAllister drove them away and stopped their interference with his peaceable business.

Tong Jack had prospered in his humble business, when Mr. McAllister was taken sick. Tong Jack constantly sent flowers and delicacies to him, and when he died the poor man's grief was intense. He even hired thirty carriages for the funeral that all might ride, and himself walked behind the hearse to the grave, all clad in mourning white.

STRIVE TO ENTER. (694)

It is told of a man who wished to add an emperor moth to his collection of insects, that by good fortune he had obtained a cocoon, and hung it up in his library all winter. In the spring, as he watched it, he found the moth trying to emerge. The hole was so small, and the moth struggled so hopelessly, as it seemed, against the tough fibre, that he clipped the hole larger with his scissors. "Well, the fine large moth emerged, but it never flew. Someone told him afterwards that the struggles were necessary to force the juices of the body into the insect's great wings. Saving it from the struggle was a mistaken kindness. The effort was meant to be the moth's salvation." The moral is obvious. The struggles that men have to make for temporal good develop character as it could not be developed without them. It is well, too, that spiritual enrichment has to be striven for. Men never soar because they do not strive.—The Indian Witness.

PILLARS OF THE CHURCH. (695)

Once there was a church which had two kinds of pillars. One was of wood covered with stucco, very large and ornamental; the other kind was all solid granite, very plain. One day a flood undermined the church, and one of the pillars fell. When the architect heard of it he quietly asked what kind of pillar had fallen, and when he learned it was a large and very prominent one, he replied, "That will make no difference. Those pillars support only themselves; the modest granite pillars support the roof."

USE OF AFFLICTION. (696)

The late Peter Mackenzie was once addressing some farmers in East Anglia, and said, "Some men are like pigs; they never look up until laid on their backs."

This peculiarity of the pig's eye many of the farmers had not noticed, but on their return home they sought to verify Mr. M.'s statement, and found it was correct. Said the preacher, applying this quaint illustration: "Some men are so sordid, their eyes are always down upon earthly things, that they cannot be induced to look up or think of heavenly things until the Lord, by affliction, lays them on their backs."

THE ALL-SEEING EYE. (697)

The great astronomer, Mitchell, was one day making some observations on the sun, and as it descended towards the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill seven miles away. On the hill was an orchard, and in one of the apple trees were two boys stealing apples. One was getting the fruit and the other was keeping watch. But there sat Professor Mitchell, seven miles away, seeing every movement as plainly as if he were on the spot.

So men think and act now as if God's eye could not see them.

THE ALL-SEEING EYE. (698)

An idiot boy was frequently badly treated by other boys and ridiculed by older people, and being utterly unable to defend himself, he would simply say, "Ah! God looked at that." It made such an impression on a young lady that she says, in all her later years of life she has never seen any injustice done, but there would come to her mind again the lad and his graphic sermon, "God looked at that."

ALL THE DIFFERENCE. (699)

When St. Theresa was laughed at because she wanted to build a great orphanage, and had but three shillings to begin with, she answered:—"With three shillings Theresa can do nothing; but with God and three shillings there is nothing that Theresa cannot do."

ALMSGIVING—A MOTIVE OF PURITY. (700)

When Mrs. Judson read the Lord's Sermon on the Mount to the first Burman convert he was deeply affected. "These words," said he, "take hold of my very heart; they make me tremble. Here God commands us to do everything that is good in secret, not to be seen of men. How unlike our religion is this. When Burman make offerings they make a great noise with drums and cymbals, that others may see how good they are."

"ALONE; YET NOT ALONE." (701)

John 16:32.

When Fisher, Bishop of Rochester, came out of the Tower of London and saw the scaffold upon which he was to be beheaded, he took out of his pocket a Greek Testament, and looking up exclaimed:—"Now, oh Lord, direct me to some passage which may support me through this awful scene." He opened the book and his eye fell upon the above text. He instantly closed it, saying, "Praise God! this is sufficient for me and for eternity."

SPIRITUAL ARITHMETIC. (702)

God calls upon His people to study and practice the rule of addition, and He promises to act by the rule of multiplication. How slow is the first when compared with the second; and such is the difference between God and man. Yet the latter is connected with the

former. Add to your faith virtue, etc., for so an entrance shall be administered unto you abundantly into the everlasting kingdom.

If God multiply grace and peace to us, we can bear for affliction to subtract a few comforts, or even for death to divide our healthy joys, assured that nothing shall take away our peace and separate us from His love.—J. Chalmers.

BECOMING LIKE CHRIST. (703)

A beautiful statue stands in the marketplace. It is that of a Greek slave-girl, but she is well dressed, tidy, and handsome. A dirty, forlorn, ragged slave-girl passes by. She sees the statue, stops, and gazes at it in rapt admiration. She goes home, washes her face and combs her hair. Another day she stops, in passing, to look at the statue. Next day her tatterede clothes are washed and mended. Each day she stops to look at the statue, and each day she has imitated some of its beauties, until the dirty, ragged slave becomes completely transformed—she becomes another girl. This is the way Christ teaches. He does not hurl His own individuality upon others; He simply lives, and works, and loves before men, not to be seen of them, but to inspire them to a holy emulation (2 Cor. 3: 18).

B. C. or A. D. (704)

"I once asked a man," says an eminent preacher, "'what he thought of Christ?' and he replied frankly 'that he never thought of Him at all.' Then I inquired when he was born. He gave the date. 'B. C. or A. D.?' I kept on. He smiled, but I repeated soberly, 'Before Christ or after Christ?' He was silent, and I continued, 'Have you been dating letters for twenty intelligent years without even reflecting that you were daily commemorating the nativity of Jesus Christ? Have you actually formed no opion concerning that personage whose advent among men changed the reckoning of time, whose birthday shook the race into a new era, as His crucifixion shook the planet with a new earthquake?'"

BE KIND TO OLD AGE. (705)

When Queen Victoria first came to the throne many of the court officials came to wish her Godspeed. Among the number was an old man who was a little lame, and in his excitement he partly stumbled up the steps. The Queen sprang forward and helped him; she forgot for a moment that she was Queen, and only thought how youth might help old age. Prove yourself always ready to do a service for the old and infirm.

ENCLOSE A COUPON IN EVERY LETTER

and you may easily be one of three men the Current Anecdotes sends to Palestine on the 1904 Cook Cruise, at our expense. See page 643.

For the Prayer Meeting.

HEBICH'S TUB.

A Lesson from Eph. 4: 16. (706)

It is rather more than thirty years ago that a missionary of the Basle Society, named Samuel Hebich, lived and labored on the West coast of India.

He was used of God in bringing me out on the Lord's side, and was a remarkable man; brave, earnest, and also more successful as a soul-winner among Europeans than any other of whom I have heard. The striking characteristics of his ministry were the personality of the Lord Jesus, and the personality of Satan, and the conquests he made of the most determined opposers of the truth were many and striking.

One regiment, that had been stationed at Cannanore, was so powerfully affected by his preaching and house-to-house visitation, that no less than seven officers and most of their wives were truly converted to God, and were not ashamed to confess their faith in Christ. Several non-commissioned officers and others followed, so that ere it left the station it had earned the sobriquet of Hebich's Own.

From Cannanore this regiment was sent to the French rocks, a military station near Seringapatam, and after they had been a year in these quarters the Christians especially invited their beloved friend to pay them a visit, which he gladly responded to. From one house to another, according to his wont, he visited, and, though with tenderness of manner, put the most searching questions to his children in the Lord. These elicited a fact which gave him no small uneasiness—namely that the prayer-meeting, once so thronged, and so much set by, had dwindled away till some were not sure that it existed at all.

His presence quickened the flow of spiritual life. Every night he held meetings, and they were fully attended, not only by those who had good cause to love the man and listen to his words, but by others from the neighborhood, who had heard of his fame, and longed to obtain some blessing for themselves.

It was thus the writer found himself in the company of those assembled; and he was greatly struck by the first sight of the German missionary as he stood behind a table with a large open Bible on it, and scanned the audience with his beautiful searching eyes. Hebich had a fine head and full beard; he used to dress in a black gown with a white collar that almost covered his shoulders, and was always more at home if he could freely walk a few paces to the right or left of where he was standing, than when shut up in a pulpit.

I shall endeavor to give his discourse on this particular occasion, as nearly as I can remember it, in his own language. There is a force and a pathos in foreigners' English that so materially helps one to remember the subject, that I shall not attempt to improve it.

He read the fourth of Ephesians, and expounded it till he came to the sixteenth verse,

which he read slowly, and repeated the words, "Fitly shoined togeder."

He paused a few seconds, and abruptly put the question. "Did you ever see a tob?" This homely appeal roused the sleepy, and caused a smile to pass over every face.

"If you go to Palhully (a factory in the neighborhood), you vill see some fery large tobs. You and I cannot make a tob; it requires a cood carpenter to make a tob, or it vill hold no vater, because it is not made of von peece of ood, but of many, and de many must be fitly shoined togeder. Dere are four tings to make a cood tob.

"1. It must have a cood bottom.

"2. Each of de peeces must be fitly shoined to de bottom.

"3. Each von must be fitly shoined to his fellow.

"4. Each von shall be kept close by de bands outside.

"Von peece may be narrow and de next peece be vide, yet it shall be a cood tob; but if a little shtone or bit of stick vill come between de peeces it vil not do at all. If de peeces are near, but do not touch, it vil not do at all; and if all de peeces but von touch, and are fitly shoined togeder, and dis von fall in or fall out of de circle, it is no tob at all. Now if vee haf a cood bottom, and efry peece be fitly shoined to de bottom, and all are fitly shoined togeder from de top to de bottom, haf vee now a tob? No, it vil not hold vater for von moment, till de bands are put on. De bands press hard on each peece of ood, and den are dey yet more fitly shoined togeder.

"'Oder foundation can no man lay dan dat is laid, vich is Jesus Christ.' Here ve haf de cood bottom for our tob. It is perfect and efry von dat truly believes is resting on dis cood bottom, and is fitly shoined to it by de Holy Spirit of God.

"Dere are many who call demselves Christians who are not so shoined, but vee are not speaking of dem now.

"In de Acts of de Apostles, we read often of being 'filled vid de Holy Ghost,' and ven gadered togeder for prayer vonce de whole house did shake vid His power. Shust so now He fills vid peace and shoy de soul dat loves de Lord Jesus, and likevise de company gadered togeder in His name. Sometimes! not always—Vy not always? Ve shall see! Vat is de small shtick or shtone between de peeces of ood dat make de tob? It is de leetle quarrel—de hard vord—de dirty bit of money, dat keeps broder from being fitly shoined to broder. Vat is de space between de peeces from top to bottom, troo vich you can see de light? It is de coldness dat you feel, but do not tell. De Major's vife and de Captain's vife vill bow, but not speak or greet each oder as formerly, because vispering has come between dem. Vat is de peece of ood dat falls out de circle? It is de proud, unforgiving spirit dat efry von can feel is in de meeting, and vich cause all heavenly peace to run out. So you vil pray dat de Spirit shall be poured out, and ven He comes He cannot remain in de meeting because you are no more fitly shoined togeder. You are ferry sorry dat you have no blessing, and you leave de meeting because it can do you no cood. You stay at home vid de debil and become dry indeed.

"Oh, beloved, be fitly shoined togeder! You haf no power of your own. Dat vich shall keep you is de encircling bands of de love of Jesus, from head to foot, and as dis power presses on each of you, so vill you become yet more closely shoined togeder. Den de Holy Spirit shall remain among you, and fill you to overflowing. Den all who come into your midst shall be refreshed, and de name of de Lord Jesus be glorified! Amen."

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A SWARM OF BEES. (707)

Be Converted. Acts 3: 19.
Be Renewed. Eph. 4: 23.
Be Obedient. Eph. 4: 23.
Be Content. Heb. 13: 5.
Be Sober. 1 Pet. 1: 14.
Be Thankful. Col. 3: 15.
Be Gentle. 2 Tim. 2: 24.
Be Courteous. 1 Pet. 3: 8.
Be Wise. 1 Cor. 3: 8.
Be Faithful. Rev. 2: 10.
Be Vigilant. 1 Pet. 5: 8.
Be Ready. 1 Pet. 3: 15.
Be Glad. 1 Pet. 4: 13.
Be Good. 2 Cor. 5: 10.
Be Holy. 1 Pet. 1:16.
Be Perfect. 2 Cor. 13: 11.
Be Christ's. Gal. 3: 29.

THE HANGING GARDEN. (665)

Isa. 40: 6; Jas. 1: 10, 11; 1 John 2: 17.

In connection with the principal palace at Babylon was a remarkable construction, one of the wonders of the world, known to the Greeks as "the hanging gardens." Several tiers of arches formed an artificial imitation of a mountain, and on the top of this structure was a mass of earth on which grew flowers, shrubs, and trees. Where are these artificial elevations now? Gone, utterly gone, long ago, shaken to the earth, buried in the ditch. All around us we see the glory, the joy, and the hope of men resting like the "hanging gardens" of Babylon on an artificial basis, and any slight accident—a sickness, a loss, a death, any one of a thousand changes—wrecks the treasure and pride of life. But the natural gardens of the earth, those which rest on the granite pillars of the deep under world, bloom today as they did in the primitive ages.—the grass as green, the flowers as sweet, the blossoms as gay, the forests as grand as in the morning of the ages. Building on Christ we build on the eternal reality, nor shall we suffer shame.

BUSINESS BY FAITH. (708)

Acts 11:21; Eph. 2:8.

We are saved by faith. Everything is. Every good institution is saved by faith. The family is saved by faith. Wipe out faith in husband, wife and child, and you destroy the home. The government is saved by faith. Let the people lose faith in the government, and it will topple about their ears. Commerce is saved by faith. You banking men know how it is. Let the people lose faith in a bank, and that bank soon crashes. In an English town a report got out that the bank was about to fail. Five hundred people ran for their deposits on the same day. The pastor of the dissenting church in the town was invited by the bank directors to meet them. They said to him, "Sir, if these people press us to the wall, they will lose their money. If they don't press us, we will pay every dollar." The pastor said, "I will help you; I have some money, and I trust you." He went home, got his money, came to the bank door, and standing on the step, said, "Friends, you all know me; I have been living here twenty-five years, and I believe in this bank. Here are three hundred pounds that I am going to deposit. I believe the bank is good." In less than thirty minutes every one of those people had disbursed, and the bank was saved by faith. Railroads are saved by faith. Steamboats are saved by faith. Your business, friend, is saved by faith. Every good thing is saved by faith. And when the infidel rails at the religion of Jesus Christ because we are saved by faith, he is railing at every institution that this country holds dear. "Believe on the Lord Jesus Christ, and thou shalt be saved."

PLEASURE'S FALSE PROMISES. (709)

Very often under the show of fun and jollity doth a riotous and worldly pleasure mask terrible things. When the Bacchanalian feasts, for the worship of Bacchus, the god of Wine, had surrendered to their tendencies and had become licentious and depraving in their character, their orgies and excesses were hidden and their crimes concealed by the playing of music, the clanging of cymbals and the shouting of the devotees. The thousands upon the outside, envying them their apparent good time, deceived by the appearance of fun and pleasure, were induced thus to become intimates. But too late they discovered that their oath bound them to the most awful excesses of lewdness and the commission of terrible crimes, and they in turn then were made decoys who allured others into the infamous festival—finally broken up by the Roman senate—and thus the worship was kept up for a time.

But it is always so. Not every kind of laughter hath pleasure in it and there is a merriment which is sadder than death. But poor victims too often find this out after their initiation which binds them to keep up the show. The promises of worldly pleasure are never delivered, as he realized who wrote, "I said in my heart, go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold this is also vanity." Ecc. 2:1.

FAITH AND ACTION. (710)

We may have a full-fledged orthodox belief, and yet not a feather, so to speak, of the trust which alone unites to Jesus and so brings salvation. Faith is not mere intellectual assent to propositions, however important and true; it is reliance on a person. It is flying to the refuge; it is clasping the hand that lifts from the horrible pit.

Faith is not credulity, and, since all is not gold that glitters, and God gives us commonsense by nature and his Spirit by grace, we are to weigh the coins, and try them by acid, before taking them as genuine. But keenness of criticism is not to hinder whole-hearted adhesion to what passes the trial.

Resolute and entire putting aside of the idols is the first demand, preparing (or directing) the hearts to Jehovah is the second, actual service of him and him only is the third, and, with whatever modifications, these are still the essentials of all true revival of religion. For every rival must be put away, and the whole heart, its loves, its thoughts, its desires, its resolves, must be turned to him, and he alone must be enthroned as the Lord of life, to whom all its activities are directed. The requirements are great, but a revival of religion which blinks any of them is but a sham.

CHRIST'S CLEANSING POWER. (711)

Augeas was the king of Elis and was the owner of large herds of sheep and oxen. For thirty years he had kept three thousand cattle in one stable and it had never been cleaned. Among these were twelve white bulls consecrated to the Sun and we gather that the condition of things became of interest to the gods. At any rate one of the labors of Hercules was the cleansing of this stable. No ordinary means nor the employment of ordinary agencies would avail for the task, so the great hero turned the divine stream Alpheus into it and it was cleaned in a day.

The myth expressed the state of the fallen human race, the interest of God in its condition and the accepting of the tremendous task of its salvation and cleansing by the Hero of all ages, Jesus Christ. But no ordinary washing nor no ordinary stream could do the work, and so He must turn the current and tide of His own blood over human hearts. Beautifully has one expressed it:

> And thus, alas, our race
> Lay all defiled by human sin
> And misery,
> Beyond all help, until God's grace,
> A mighty tide, all crimson dyed,
> Swept grandly in
> And set us free.

AN ALLEGORY. (712)

In a certain city professional men had one section for residence, mechanics another, carriers another, merchants another, amusement venders another. About them all was a wall of protection, but a giant came and broke it down and let hostile

forces in upon all their homes. Which things are an allegory of the Sunday newspaper which is breaking down the rest day for all classes of people, in requiring Sunday work of professional men, the editors, of mechanics, the printers, of carriers, the railroad men and letter carriers and expressmen; of merchants, the newsdealers and newsboys; of amusement venders, since it is sold in the name of amusement. No other one thing is such a universal Sabbath-breaker.

I LAY MY SINS ON JESUS. (713)

I lay my sins on Jesus,
The spotless Lamb of God:
He bears them all, and frees us
From the accurséd load;
I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious
Till not a stain remains.

Dr. Horatius Bonar always had a special influence over the young. His winning manner and gentle tones caught their attention, and his weighty words impressed their hearts. His Sabbath-school services in Kelso are still remembered with delight. He wrote for each service a hymn, which was sung by the boys and girls. These hymns have since found their way to most Sabbath-schools. Among them were such favorites as "I lay my sins on Jesus," "I was a wandering sheep," "A few more years shall roll." After the singing came a short address, in which the love of Christ was told. These hours among the lambs of the flock were full of pleasure. They gave rest to the pastor, and were attended with the best results. Hymn succeeded hymn, and some of them are scattered over the globe in millions. There are few honors on earth equal to that of giving harmonious utterance to the deepest thoughts of God's children. A sermon does its work and passes, but a true hymn is sung and sung, and sung again through many generations. This particular piece is found as far back as the first series of Songs in the Wilderness, published by Dr. Bonar in 1843. It is one of his earliest compositions, and has proved to be one of the most popular. Its title is "The Substitute."

TENDER SHEPHERD. (714)

A hymn for children which in points of simplicity and beauty has never been surpassed is that by Mary Duncan:—

Jesus, tender Shepherd, hear me;
Bless Thy little lamb tonight;
Through the darkness be Thou near me;
Watch my sleep till morning light.

All this day Thy hand has led me,
And I thank Thee for Thy care;
Thou hast clothed me, warmed and fed me;
Listen to my evening prayer.

Let my sins be all forgiven;
Bless the friends I love so well;
Take me, when I die, to heaven,
Happy there with Thee to dwell.

This little hymn is by no means in as many collections as one would suppose seeing that to most children it is as familiar as Charles Wesley's "Gentle Jesus, meek and mild." It has been set to music by various composers, perhaps the best known tune being "Evening Prayer" by the late Sir John Stainer.

The fact that this hymn was specially written by the authoress for her own little children gives an added interest to the composition. It is generally believed to have been composed three years after her marriage, in 1839, when Mrs. Duncan was barely twenty-five years of age. Her children, of course, would at that time be scarcely old enough to comprehend the meaning of the lines, or even pronounce the words after her, but we can readily believe that she was anticipating, with all a mother's affection, the time when they would come to her knee and repeat the hymn she had written for them. That time was never to be. Only two or three months after writing the hymn Mrs. Duncan caught a severe cold which developed into pneumonia, and a few days later the young life was closed. The following year the hymn was published, and how many mothers have since taught their children the beautiful lines, who can say?

SAFE IN THE ARMS OF JESUS. (715)

One of the most prolific writers of hymns was Frances Jane Van Alstyne, more generally known as Fanny Crosby. She was born in America in 1823, and during her lifetime composed no less than two thousand hymns. Among these was "Safe in the arms of Jesus," which was written at the special request of her friend, Mr. W. H. Doane, the well-known composer. Mr. Doane had written a melody for which he had no words suitable. He therefore called on Mrs. Alstyne, played the melody over to her, and begged that she would write him some words suitable to the tune. This Mrs. Alstyne promised to do, and "Safe in the arms of Jesus" was the result. The authoress intended it as a children's hymn, and as such it has attained great popularity.

Mrs. Alstyne in infancy lost her sight, and at the age of eleven became an inmate of the New York City Institution for the Blind. Here she remained for twenty-three years as pupil and teacher. In 1858 she married Alexander Van Alstyne, a gentleman who had set many of her hymns to music, and who was also blind. The marriage was a very happy one in spite of the terrible affliction under which both husband and wife labored.

Most of Mrs. Alstyne's hymns appeared in Ira D. Sankey's collection and owe no inconsiderable amount of their popularity to the attractive melodies to which they are allied. It is said that the number of copies of Mrs. Alstyne's hymns sold in America and Great Britain amounts to close upon one hundred millions.

Illustrations from Present Day Life and Customs as Seen in Palestine.

By Rev. G. B. F. Hallock, D. D.,
ROCHESTER, N. Y.

THE HAND MILL. (716)

Matt. 24: 41, "Two women shall be grinding at the mill; the one shall be taken, and the other left."

The turning of the "wheel," or hand-mill, is often referred to in the Scriptures. Ex. 11: 5, Judges 16: 21, Sam. 5: 13. It was our privilege to happen into a home, in Turmus Aya, and see the mill in use. The mill consists of two circular stones about eighteen inches in diameter. The upper one has a hole near the edge in which a wooden handle is placed. One woman pushes the stone half way round with the handle and the other completes the circuit. A pivot rises from the center of the lower stone and fits in a cavity in the upper, thus keeping both in place. The grain is ground between the two. It was forbidden to keep the household mill as a pledge, Deut. 24: 6. It is still considered disgraceful to do so. The lower stone is harder than the upper one, the upper one being of porous lava-stone so that its surface will not become polished. The lower one is of hard lime-stone. The hardness of the lower one is referred to in Job 41: 24. The cessation of the cheerful sound of the grinding of the mill the Bible makes a token of vanished pleasures. Eccl. 12: 3, 14.

MONEY CHANGERS. (717)

Matt. 21: 12, "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves."

The sight of the money changers is one of the most common we saw in all the bazaars and places of trade in the East. Indeed, we suffered not a little at their hands and at the hands of those who pass counterfeit and out-of-date coin.

In ancient Jerusalem the coming of worshipers from different lands, into which the Jews had been scattered, brought many different coins into circulation. Acts 2: 9, 10, 11. In the time of Christ the custom of having money changers in the temple—a custom begun for the convenience of strangers and the general public—had become a mercenary scandal. Christ expelled them on several occasions, with the others who had converted the house of prayer into a noisy Oriental bazaar.

The work of the money changers in the East is twofold, namely to change money from one kind of currency to another, and to give change in the same currency. The man charges about one per cent. But the change you get must be very carefuly scrutinized both as to quantity and quality. The money changer sits all day at the street corner with his little case in front of him, occasionally clinking his coins to make known his presence. The variety of coinage in Syria and Palestine and Egypt is exceedingly perplexing until one becomes accustomed to the different forms and values.

THE HYENAS OF PALESTINE. (718)

Jer. 12: 7-9, "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me; therefore have I hated it. Mine heritage is unto me a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour."

1 Sam. 13: 18, "And another company turned the way to Bethhoron: and another company turned to the way of the border that looketh to the valley of Zezoim toward the wilderness."

In the first passage the word rendered speckled bird is in the Septuagint rendered hyena. In the second passage the word wilderness is "the valley of hyenas." Our dragomen were fond of telling us stories of the hyenas. After supper, in the tents, they would recite experiences with them, especially of the danger of coming under their fatal fascination at night, through the gaze of their great fiery eyes. At the present day the hyena is still plentiful in Palestine, though in the course of the last few years its numbers have been sensibly diminished. The solitary traveler, when passing by night from one town to another, often falls in with the hyena, but need suffer no fear, as it will not attack a human being, but prefers to slink out of the way. But dead and dying and wounded animals are the objects for which it searches; and when it finds them it devours the whole of its prey. The lion will strike down an antelope, an ox, or a goat, tear off its flesh with its long fangs, and lick the bones with its rough tongue until they are quite cleaned. The wolves and jackals will follow the lion and eat every soft portion of the dead animal, while the vultures will fight with them for the coveted morsels. But the hyena is a more accomplished scavenger than lion, wolf, jackal, or vulture; for it will eat the very bones themselves, its tremendously powerful jaws and firmly set teeth enabling it to crush even the leg bone of an ox, and its unparalleled digestive powers enabling it to assimilate the sharp, hard fragments which would kill any creature not constituted like itself.

The animal is hated largely on account of its tendency to rifle graves. The bodies of the rich are buried in rocky caves closed with heavy stones which the hyenas cannot move, or in walled-up sepulchres. But the bodies of the poor are buried in the ground. But in such cases the grave must be defended by great piles of stones being heaped over them. But even when this precaution is taken the hyenas will often find a weak spot and dig out the body and devour it. No wonder the inhabitants detest the animal.

As we have said, superstitions abound concerning the hyena. There is a prevalent idea throughout Palestine that if the hyena meets a solitary man at night it has the power to en-

chant him in such a manner as to make him follow it through thickets and over rocks to its den, or until he is exhausted and falls an unresisting prey. But they claim that on two persons he has no influence. Therefor a solitary traveler is gravely told to call for help the moment he sees a hyena, because the fascination of the beast will at once be neutralized by the presence of the second person. So firmly is this idea vested in the minds that they will not travel by night unless they can have at least one companion. As I said, our dragomen were full of these superstitions, and would tell with utmost earnestness stories they had heard of the fatal fascinations of natives and travelers. They claimed that the hyenas would come up even to the edge of a village and allure people off to their dens. They believe that a light will break the spell, and when they go out a little way they take a torch or lantern.

FAT TAILED SHEEP. (719)

Lev. 3: 9, "And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards."

The reference here is to the severing of the tail of the fat-tailed sheep, in making ready a sacrifice. It was one of the interesting sights of our trip through the Holy Land to occasionally see a sheep of this famous variety. Frequent reference to the fat of the tail is made, in speaking of the sheep, in the Scriptures; but in terms which could not be understood did we not know that the sheep which is mentioned is the long-tailed variety. Though this particular breed is not very distinctly mentioned in the Bible, the Talmudical writers have many allusions to it. In the Mischna those broad-tailed sheep are spoken of as not being allowed to leave their folds on the Sabbath day, because by wheeling their little tail-wagons behind them they would break the Sabbath. (We did not see any so arranged; but such arrangement is said to be common.) The writers describe the tail very graphically, comparing its shape to that of a saddle, and saying that it is fat, without bones, heavy and long, and looks as if the whole body were continued beyond the hind legs, and thence hung down in place of a tail.

Suggestive Outlines for Special Services.

By G. B. F. Hallock, D D.

TESTING BY TASTING.

"O taste and see that the Lord is good; blessed is the man that trusteth in Him!" Ps. 34: 8.

It is natural for those who have tasted of God's goodness and grace to commend Him and His service to others. Philip commended Christ to Nathaniel when he doubted if any good thing could come out of Nazareth. He said, "Come and see." The Samaritan woman was met and blessed by Christ, and then went into the city and exclaimed: "Come out and see." When a physician heals us of some dread disease, we recommend him to all we know who have like affliction. We say to them, "Just try him. He healed me, and I am sure he can heal you, too. Call him. Put yourself in his hands. Test him and see."

David had drunk deep of the cup of God's grace, and in strong desire that others should put God to the test, and have like experience with himself, he exclaimed, "O taste and see that the Lord is good! Blessed is the man that trusteth in Him!" So in commending Christ to the unsaved today, each Christian would gladly exclaim:

"I cannot tell how precious
The Saviour is to me;
I only can entreat you
To come, and taste, and see."

I. We have here first, a cheering truth.—"The Lord is good." God manifests His goodnes in creation, and in the abundance with which the world is made to teem. He manifests His goodness also in providence, in His general control in the world and His particular direction of our lives.

His goodness is especially shown in redemption. How good He is, to have purchased our redemption at so great a cost, even the precious blood of Christ His Son!

II. There is here, secondly, an invaluable blessing. "Blessed is the man that trusteth in Him." Oh, how many are the blessings that come to a trustful soul! There is the blessing of pardon. There is the blessing of peace. There is the blessing of His saving grace, His loving helpfulness, His deliverance from enemies, His infilling of the Holy Spirit, His revelation of Himself, and of His abiding presence with His children. Indeed, "blessed is the man that trusteth in Him!"

III. There is here also a most urgent invitation. "O taste and see!"

1. This is the language of experience. The person invites because he has enjoyed.

2. It is prompted by love. It is love for others as well as love for God that leads us to invite men to taste and see.

3. It is an invitation to participate. We want them to taste with us the blessing that we have found.

4. But bear in mind that we must taste in order to see. We might read many books in striving to know what the taste of honey is like, but the only way we can really know is to taste and see. Testing is knowing. Seeing is believing. If you have any doubt as to the blessedness of being a disciple of Christ, then let me entreat you to come, and taste, and see. He is "good." It is beyond the power of words to tell how good He is. He is good in His way of receiving sinners. He does not upbraid us with our sins, but graciously accepts and forgives. We feel the danger of failing, if we enter the Christian life, but we shall not fail, because He gives us His strength and help. He is good as a Master. Some masters are hard, and ill-treat their servants but oh, how kind and good Christ is as a Master when we serve Him! He is good as a rewarder. The reward of Christian service is rich in this present life and richer than words can tell in the life that is to come.

THE HOMILETIC YEAR—AUGUST.

By G. B. F. Hallock, D. D.

THE BIBLE.

The summer schools and institutes that are held during the vacation season, in various parts of the country, are a feature of our time, and a very promising and encouraging feature, too. It is a happy fact also that in so many of them the attention is turned so decidedly toward the Bible, and the studies that bring better acquaintance with and understanding of the Word of God. In keeping with this trend we think it would be well if all ministers who are not away on a vacation would preach one or more sermons—yes, a series of summer sermons—on the theme of the Bible as the Word of God. Ministers who are on vacation and are making preparation for their fall and winter preaching, would do well to make a re-study of the theme and give their people fresh and forcible reasons for a new faith in the Bible as the Book of God. It will strengthen Christian purpose, deepen consecration, and prepare all for an especially fruitful year in church life and effort for souls.

There is so much flippant criticism of the Bible nowadays that it would be well for us to listen again to what some of the ablest men have said about it; and we propose to dwell, in this department this month, largely upon thoughts that are intended to inspire a love for, or create faith in the blessed Book of God.

"In this book," said Ewald to Dean Stanley, "is all the wisdom of the world."

"That book," said Andrew Jackson, as he lay on his death-bed, "is the rock on which our republic rests."

"Bring me the book," said Sir Walter Scott, when about to die. "What book?" asked Lockhart. "The book—the Bible; there is only one."

Said the great chemist, Faraday: "Why will people go astray when they have this blessed book to guide them?"

"If we be ignorant," say the translators of 1611, "the Scriptures will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, they will comfort us; if dull, quicken us; if cold, inflame us."

Hooker said: "There is scarcely any part of knowledge worthy of the mind of man, but from Scripture it may have some direction and light."

Theodore Parker said: "The literature of Greece, which goes up like incense from the land of temples, has not half the influence of this book of a despised nation. The sun never sets upon its gleaming pages."

Heine, the infidel, said: "What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up behind the blue secrets of heaven. Sunrise and sunset, promise and fulfillment, birth and death, the whole drama of humanity, all in this book."

The Bible Everybody's Book: "The Bible is everybody's book. Some books are written for the rich, some for the poor, some for the learned, some for the ignorant, some for the wise, others for the simple; some for little children, others for grown people. Some are for people of one language, and some for those of another, some for people of one occupation, which have no interests to people who follow other pursuits. There are works on navigation, agriculture, mechanics, mineralogy, mining, astronomy, geology, biology, theology, finance, politics, archaeology, etymology, ornithology, icthyology, and so on to the end of the chapter. Then there are works on mathematics, music, art, sculpture, architecture, painting, drawing, and every other conceivable subject. All these run in special lines, cater to special tastes and reach special classes.

The Bible touches every class. Translated into hundreds of languages, it meets the wants of people on every continent and every shore. The aged love it, the young delight in it, little children lisp its sacred lessons, and aged men and women murmur its words of promise with broken voices and tearful eyes. Men in the vigor of health rejoice in the words of heavenly grace; weary souls on beds of pain and sickness are comforted by its divine consolations. Thousands of years ago, men found these words of God more precious than necessary food; now, after centuries have gone by, they still remain the solace and the joy of trusting hearts. Savage nations find their best literature and instruction in this first book they learn to read, and the civilized and enlightened, those who lead the march of human progress, and know the blessings of culture and refinement, prize this book above all other books the world has known. Everything about it bears the impress of a divine mind, revealing universal law and universal love."

Devotional Reading of the Bible: A young lady asked her friend to explain what is meant by devotional reading of the Bible, made answer as follows: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive is to read it devotionally, and to the one who reads it in that spirit it is indeed a love letter."

The One Book: When Stanley started across the continent of Africa he had seventy-three books in three packs, weighing 180 pounds. After he had gone three hundred miles, he was obliged to throw away some of his books, through the fatigue of those carrying his baggage. As he continued on his journey, in like manner his library grew less and less, until he had but one book left. You can imagine its name—the Bible. It is said that he read that book through three times

during the journey. The Bible is the only book that has stood the test of all the centuries and earth's greatest minds. It alone contains that which will meet the deepest yearnings of our immortal souls.

What Have You Left of the Bible? An English minister who was not content with the fragments of the Scriptures left by the destructive critics, wrote to a brother minister to inquire whether anything was left to him, and received as an answer that he believed no one had as yet attacked the covers of the Holy Book, and had them still on hand. He closed his letter with the words, "I am still holding on by the lids."

Do You Know It Better? Do you know the Scriptures better than you did a year ago? You ought to. Have you more places in the Bible to which you go as a bird goes to her retreat? You ought to. Are there more precious spots in the Bible than there were once? There ought to be. Suppose some one had intrusted me with a great matter, and had given me written instructions as to how to conduct it; and suppose when I felt like it I went and read a sentence, and then, after a week, half-a-dozen sentences, I should have only the most fragmentary knowledge of the instructions. But how many Christians treat the Bible thus?—Wayland Hoyt, D. D.

The Wonderful Book: "Thy testimonies are wonderful."—Psalms 119: 126.

I. It is wonderful in its antiquity. It is a very ancient book. Looked at as a pyramid of truth, it shows no signs of the wear and waste of the ages. All of it has stood for eighteen centuries, and parts of it for nearly, if not quite, fifteen more.

II. It is wonderful in its contents. For ancient history, interesting biographies, sublime strains of poetry, and grandeur of prose, no book in the literatures of earth can compare with this book.

1. In it we find the true philosophy of nature.

2. Here we have a revelation of the persons in the Trinity.

3. Here we have the story of the incarnation.

4. Here we have the way of salvation.

III. It is wonderful as to its Author.

There are many reasons for thus thinking:

1. Its unity.

2. Its adaptability to man's nature and need.

3. Its contents prove its divinity.

4. The prophecies of the Bible show the divinity of its origin.

IV. It is wonderful in its influence. The sun in springtime does not cause more marked changes to occur in the landscape, than have the teachings of this book made in many parts of the earth.

Wonderful Book! Let us take it closer to our hearts. It has in it light for our paths and comfort for our souls. Often and often have its sweet promises wiped, as with loving hands, the tears from our eyes. Like the world on which we dwell, every part of it is not of equal value. But like the world also, it is divine in its origin. Only God could make our earth; only God could give us our Bible.—Rev. W. Downey.

How to Master the English Bible: For the first half of my ministry I did not know my English Bible as I should, the effect of which was seen both in my own spiritual life and the character of my preaching. My heart was greatly burdened in prayer about it for more than a year, when God answered me through the lips of a Christian layman, whom I met at a convention. His peace and joy in Christ I so much coveted as to ask him how he had obtained the blessing. He told me that it came to him through reading the Epistle to the Ephesians. I asked him how he had read it.

"I was going to spend the Sabbath with my family in the country," said the layman, "and I carried with me a pocket copy of the Epistle. In the afternoon I laid down under a tree and read it through, again in the same way, and again and again, as many as twelve or fifteen times; and when I arose to go into the house I was not only in possession of Ephesians, Ephesians was in possession of me."

I at once began the application of this simple principle to the whole Bible practically, beginning at Genesis. I did not read the Bible in course merely, but kept at each book in its chronological order until it was thus mastered before I began work on the next. I cannot tell the effect upon me—strengthening my faith in the infallibility of the Bible, enlarging my mental vision, deepening my spiritual life and lightening the burdens of my ministry.—James M. Gray.

Read It Because You Need It: It has been said frequently that whatever book is worth reading once is worth reading twice. Some one gives the reason why he read the "Marble Faun" eight times, about as follows: As a matter of course; because he was interested in it; because he was going to Rome; because of his being in Rome for a few months; because he had been in Rome; because he wanted to refresh himself in the art-life of Rome; because he wished to study over the philosophy of the book; because he wanted to. Superintendent Maxwell, of Brooklyn, advises that the poem "Evangeline" be read at least three times: First, for the sake of becoming acquainted with the narrative; second, to obtain clearer conceptions of the characters, etc., and for the purpose of dividing the poem into parts for closer study; and third, for a careful analysis of the poem and a study of the words contained in it. All whose counsel is worth taking, advise that the Bible be read over and over through the life, for many reasons, but especially because it is the word of God, which each soul needs for daily life and growth.

Not All Have It: The Bible is now translated into about 400 languages and dialects, giving about 1,000,000,000 people, or two-thirds of the inhabitants of the globe, access to the Word of God. There are therefore still about 500,000,000 people who cannot, if they would, read the Word for themselves.

Why I Believe the Bible: Why do I believe the Bible is a question that cannot be evaded, and that rightly claims the clearest of answers. And as I have framed the question in the first person, let me answer it in the same way; not, however, as giving merely a leaf from my personal experience, but rather as the representative, for the time being, of the great household of faith.

If I trace my faith to its birth, I must say that I believe in the Bible because my mother believed in it. As soon as I could understand anything, I recognized in the Bible something peculiar and divine. I inhaled this faith as I inhaled the air; it was the atmosphere in which I was born and reared. I believe in the Bible as confidently as I believe in my mother's love; yea, I learned to believe in the Bible because it was my mother's treasure. Nor is this explanation sentimental. Nothing in all this world is so jealous of truth and purity as motherhood. No mother wants to see her child deceived or depraved. And when Christian mothers choose the Bible as their parting gift to their sons and daughters and commend it with their dying breath, that testimony is one not to be lightly regarded. I know there is a sneer against young men who are tied to their "mothers' aprons." I would there were more such captives, for were we only all true to our mothers, we should be better men. And therefore I am not ashamed to say that my faith in the Bible is the heritage of a Christian home.

But that inherited faith has been abundantly confirmed. To the faith rooted in personal confidence, I have added the faith fibered on personal conviction. I have found that my mother's faith rested on a rock whose granite depth no hostile leverage can reach.

My faith in the Bible has been justified and confirmed by its very structure. The Bible is confessedly one book, not only formally, but really, though made up of sixty-six pamphlets, composed by not less than forty writers, scattered over a period of not less than sixteen hundred years. These writers were of every grade of culture, and moved in the most opposite spheres of life. Kings and fishermen are on the roll. Yet is there but one type of doctrine and morality, unfolding more and more until in Jesus Christ its completeness is reached. Whence comes this unity of Moses and John, in which John completes the building whose foundation Moses laid sixteen hundred years before? One of Michael Angelo's most gigantic achievements was the dome of St. Peter's. It was nearly fifty years in building. The great architect had been dead nearly thirty years when it was finished. But he left such complete models that the work could be completed. No models, however, were left by the earlier writers of the Bible for the guidance of the later; yet have all so wrought together that the most perfect symmetry is the result. The Bible is one book, and its unity is of the highest order, the unity of an orderly growth; it is not the result of one guiding human mind; it postulates the guidance of God, who can as easily bind together sixteen centuries in the unity of revelation, as the twenty-four hours of a day.

My faith in the Bible has been confirmed by its faithful portraiture of human life. The Bible is true because it is so truthful. It pictures man and the world as they are. Its people are of like passions with ourselves. Its bad men are not without moments of better impulses. Its good men are not without their serious blemishes, for which they are chastened, and over which they sorrow with bitterness. What I find in the Bible I see in the world today; the same passions, fears, ambitions, sins, hopes. There is nothing artificial, fanciful or strained. The Bible is a photographic copy of human life; and the fidelity of this dilineation is very high proof of its uniform integrity.

My faith in the Bible is confirmed by the purity and consistency of its doctrines and precepts. It proclaims the unity, the infinite excellence, and the essential fatherhood of God; the universal brotherhood of man, and the living relation between holiness and blessedness. It is a great text-book of righteousness; preaching that as the glory of God, the basis and security of moral government, the secret of the new heavens and the new earth. The Ten Commandments and the Sermon on the Mount never came out of the fires of human meditation; they have too pure a ring for any other than divine origin. Holiness is the universal moral imprint of the Bible; and that proclaims its origin and attests its truth.

My faith in the Bible has been confirmed by the fruits it has produced. It has made good men and women. It has made motherhood sacred. It has made the cradle a sanctuary. It has purified the home. It has been the friend of the poor and the enslaved. It has recognized and respected the image of God, whether carved in alabaster, copper or ebony. It has produced the grandest literatures. It has organized great and varied charities. It breathed new life into a dead world, whose corruption seemed hopeless, and it has produced the most glorious and fruitful of all historic civilizations. The tree is known by its fruits.

My faith in the Bible is confirmed by the absence of even an attempt on the part of its enemies to surpass and so displace it. If it be only human, let the men of our day, with all the accumulated culture of two hundred generations, improve on the work of Jewish peasants and of Galilean fishermen. The sun will easily and certainly retain his primacy until some brighter luminary banish him from the skies. And there is only one way of subverting the Bible we have; and that is to give us a better one.

Finally, my faith in the Bible is confirmed, in personal experience, by the adequacy of the good news it brings. It speaks of pardon, adoption, comfort in sorrow, grace to help, victory in death, life everlasting. This bread satisfies the soul's hunger; this river of salvation quenches the thirst; this armor of God is invulnerable; this sword of the Spirit is double-edged and invincible. Does any one tell me that this bread is a stone, this water bitter, these defences unreliable? I know better, for I have tried them all, and I never found them wanting. Sweeter grows this

bread, more refreshing this water, mightier this wall of fire. Where I fainted once I am strong; where I trembled, I shout and sing. I believe in the sun even when I do not see it, because it lights my way and warms me. And I believe in the Bible because it makes every dark place radiant, and fills me with the very joy of heaven.

And so, with eager heart and confident assurance, I pass the torch my mother placed in my hands to the hands of my children and my friends.—Rev. A. J. F. Behrends, D. D.

Lost in the Fog: A characteristic incident is related by a friend of Charles Kingsley, concerning a walk taken one evening with the distinguished divine. They had started to walk to Chelsea, and before they had proceeded far were caught in a dense fog.

"Both of us," relates the friend, "knew the way well, but we lost it half a dozen times, and Kingsley's spirit seemed to rise as the fog thickened! 'Isn't this like life?' he said, after one of our blunders; a deep yellow fog all round, with a dim light here and there shining through. You grope your way on from one lamp to another, and you go up wrong streets and back again. But you get home at last; there's always light enough for that.'"

How to Study the Bible: "Search the Scriptures." John 5: 39.

1. Study it regularly. Have a certain time each day when you can study it without hurry.

2. Study it prayerfully. God's Book cannot be rightly apprehended without the aid of God's Spirit. "Open thou mine eyes, that I may behold wondrous things out of thy law."

3. Study it studiously. When you come to something you do not fully understand, stop and obtain light upon it from commentary, references, Bible dictionary, etc.

4. Study it sympathetically. Ask when, where, by whom, and for what purpose each book that you study was written. In that way get the standpoint of the sacred writer, and put yourself in sympathy with him.

5. Study it, noting its perspectives, observe the dates of events by the aid of the Bible margin, and so keep them in your mind at the proper relative distances from each other; thus Abraham, though he appears in Genesis XII, is half way between Adam and Christ.

6. Study it topically. By the aid of a Concordance and a Bible text-book. See what it has to declare upon Faith, Love, Justification and other topics.

7. Study it in a spirit of obedience. Seek in it for direction. Make its precepts the rule of your life.

8. Study it in faith. Take it as God's word to yourself. Look upon its promises as made to you.—Author Unknown.

Shooting Peas at Gibraltar: Rev. Dr. Wills, of New York, in an address before the Presbyterian ministers of San Francisco, said:

Science in its most erratic and irreverent days never did one-thousandth part as much to unsettle confidence in the divine revelation as the immature, half-digested and undemonstrated theories which our critics have been putting forth have done. It is not the Bible that is suffering at their hands, but it is the faith in the Bible which is imperiled. They might as well shoot peas at Gibraltar with a child's popgun as to try to undermine the good book.

And yet the noise of their popguns scare some good people who ought to know better, and they keep looking at the rock to see it begin to tremble. The devil knows that he cannot shake the rock, hence he tries to shake our faith in it. We should not be ignorant of his devices (2 Cor. 2: 11).

Bible Society in the Vatican: A society named "The Religious Society of St. Jerome for the Diffusion of the Holy Gospels," has lately been organized in Rome, and it has for its headquarters the Vatican. If this is not evidence that the religious world moves, it would be hard to find anything more convincing. The first (Italian) edition of the Word to be prepared for sale and distribution numbers 100,000 copies of 510 pages each. There is a well written introduction and a fair supply of "helps" in the back part of the volume, the latter consisting of maps, quotations found in the New Testament from the Old, and such other matter as is not unusual in our American teachers' Bibles. It should be remembered that this Bible is in the language of the common people, although the Council of Trent, which defined the limits of Catholic orthodoxy after the Reformation, distinctly forbade the reading of the Scriptures "in the vulgar tongue" except under such priestly supervision as rendered it nugatory and ineffective. Pope Leo XIII., on the contrary, grants an "indulgence" to those who shall spend fifteen minutes daily in the reading of this work as thus sent forth with his imprimatur to the Italian people. He says in his pastoral that the Bible will "breathe a new purity into the home, a new obedience to children and new patience to the poor." No more hopeful sign of the coming spiritual unity of Christendom has been seen in many a long day.

The Higher Criticism and Scriptural Inerrancy: What is called the Higher Criticism does not alarm me. "The Scriptures cannot be broken" even though the criticism to which they are subjected were as hostile as it is supposed to be. The critics are not agreed. Moreover they are honest in their differences, and for the most part devout in their search after truth. Let the experts in this new line of science fight it out among themselves. Meantime we who are not experts need not be in a hurry to accept the dogmatic and unproved assertions of men on either side of the controversy. We can afford to stand by what is called "the traditional view" until we are driven out of it by proofs that are level to the apprehension not only of the expert, but on the common mind. For one, I still believe that Moses wrote the Pentateuch, and that a man called Isaiah is the author of the book that bears his name; but at the same time I am not willing to identify the superhuman origin and Divine authority of the Holy Scriptures with any human authorship to such an extent, that if the critics should succeed in demonstrating that the

sacred books were not written by the men whose names they bear, my faith in the Bible as the Word of God would thereby be destroyed. It is not wise to carry the ark into the battle upon such an issue.

It always has been, and still is, my private opinion, held aside from and beyond the teaching of the Westminister Confession of Faith, that the original autographs of the Holy Scriptures were absolutely, and in all respects free from error; that the seeming contradictions on some minor points which are found in the Bible as we now have it—if they are real contradictions, and therefore errors on one side or the other—did not come in by the front door of inspiration, but crept in by the back door of transcription and translation.—Henry Van Dyke, D. D.

"Ten Reasons Why I Believe the Bible is the Word of God: First, the testimony of Jesus Christ; second, its fulfilled prophecies; third, the unity of the book; fourth, its immeasurable superiority to any other book, for it contains nothing but the truth. Every truth on any moral or spiritual subject is found in substance in the Bible. If you take from all literature in all ages the wheat, you will not have a book equal to this book. Fifth, the tidings of the Bible; sixth, the character of those who accept it and of those who reject it; seventh, the influence of the book to lift men; eighth, its inexhaustible depths; generations have studied, and yet they cannot reach the bottom; ninth, as we grow in holiness, we grow toward the Bible; tenth, the testimony of the Holy Spirit. We begin with God and end with him."—Rev. R. A. Torrey.

A Good Answer: A candidate for the ministry, when being examined for licensure, was asked whether he thought that "the Bible ought to be fixed up to suit the notions of men." He replied: "I have always thought that the business of the Bible was to fix men's notions, and not to be fixed up by them." A very good answer.

A Personal Message: A young lady read and laid aside a book. Though perused with some interest, it was soon nearly forgotten. Subsequently she became acquainted with the author, and the acquaintance resulted in betrothal. Then she took down and read again the book with tenfold interest. The soul betrothed to Christ reads the Bible not as a mere history, but as a personal message to a loving friend.—Rev. W. F. Crafts.

"How long did it take to write the Bible? Fifteen hundred years. Moses wrote the first part and John the last, and about thirty persons helped to write the remainder. Some of the writers were shepherds, some farmers, some kings, some tentmakers, some judges; some were learned, some unlearned—yet they all agree in what has been written. The Holy One directed all their thoughts, hence the agreement."

Keeping Ahead of Higher Criticism: To "keep up" the exhaustive and exhausting discussions of the so-called "Higher Criticism" in Biblical study is not possible to all ministers, even if it were desirable, which it certainly is not. Glad are we that there is something infinitely better than to "keep up" in one's reading with the higher criticism. The better thing is to keep ahead of it, by reading the Bible itself, and getting from the inspiring Spirit Author his own instruction, at first hand. The Spirit who guides the docile disciple "into truth" is always ahead of the critics, and we need but to follow on to know that truth. This thought is most impressively set forth in an incident quoted in the Christian Intelligencer.

A cultured minister of the gospel says: "One day enroute for San Francisco in a crowded express train, I noticed a colored man in the seat in front of me, as black a man as I had even seen, but with a certain dignity that made me watch him and idly wonder who and what he was. When he took a periodical from his pocket and began reading an article upon the higher criticism it surprised me. It was an exhaustive article. I had just read it and was curious to know such a person's opinion, so, presently, I walked up and down the aisle and pausing near him asked leave to occupy part of his seat. He was cordial, and I said after a little, 'I noticed you reading about the higher criticism,' 'Yes,' he said simply, and I found it hard to go on, but so anxious was I to know his opinion that I persisted, 'And do you manage to keep up with the higher criticism?'

"'I keep ahead of it, sir,' was the reply. 'Indeed, and how?' I went on. 'By reading my Bible with the humble prayer that God will reveal himself to me in the written Word. When one does that, taking the Old Testament as Jesus did, as inspiration, he finds himself so lifted above the higher criticism that it does not trouble him with its mysteries and doubtings.'

"The answer so unexpected in its wisdom, settled the whole matter for me. My black brother, brother in the ministry and brother in true Christian faith, had a white heart, and whenever a question arises in my heart, I have only to revert to his reply to find comfort and rest."

That colored preacher is wise beyond the wisdom of the schools. In the simplicity of faith that honors the God of truth he has an open way to the truth of the Word which all the appliances of unspiritual scholarship fail to reach. It is the eyes opened by the Author of the Word that are enabled to "behold wondrous things" out of His Law. Let the critics make a note of that.

The First Printed Book: "It is a singular and beautiful fact in the art of printing that the first book printed with movable types was the Bible. There was no date to it, but it was commenced in 1450, and finished in 1460, thus requiring ten years for its execution."

Alleged Discrepancies: Much is made by some writers of the discrepancies in the accounts given by the Evangelists of the inscription affixed by Pilate to our Lord's cross. No two of the four are alike, yet all together present a remarkable instance of substantial agreement, with circumstantial variation. All

contain the main point of the incident, viz., that the governor intended to put in public, formal shape the claim made by the sufferer, that he was King of the Jews. As to the differences, we need merely suppose that the full inscription consisted of the words: "This is Jesus of Nazareth, the King of the Jews," and that each writer selected of these such a portion as suited his habits of mind or the object he had in view in writing his gospel. The discrepancy, therefore, is only apparent, not real, and its existence confirms rather than impeaches the integrity and the competence of the different narrators. Not one of them made any mistake.—Dr. T. W. Chambers.

Destroying the Pillars: "A coal mine near Wilkes Barre, Pa., had long been suspected of being unsafe, but one morning in early September, the watchman hastened to give the alarm, "The roof is working. All the men must leave without delay." They made haste to obey; not even taking time to get out the poor animals employed in the works. A few minutes later the back ceiling fell with a terrific crash, and the air was expelled with such violence that timbers and ventilating doors were shivered into kindlings, and loaded cars blown from the track like autumn leaves. Over a hundred acres of the surface above was affected; a long strip of half a mile sinking from three to five feet, and the whole was seamed by deep fissures. The men were all saved, but the poor mules were left to their fate. Yet all this danger and destruction was caused by cutting away the great coal pillars which had been left here and there to support the roof. All overhead seemed so strong and firm that it seemed foolish to waste so much good coal in those unnecessary supports! So one by one the careless workers picked them away, and ran the risk.

We look with surprise at these fool-hardy miners; yet they were wise men compared with those who would take away the Bible pillars which alone make this world a place of safety and comfort."

The Deathless Book: For enlightenment, reverence this Book as the deathless word of God; this book never free, since Christ came, from the attacks of infidel and rationalist; never more certain than now to stand unshaken till Christ shall come again.—Dr. Chas. Cuthbert Hall.

The Worst Injury: Rev. Dr. T. W. Chambers once said: "It is easy to sow doubt and suspicion of the authority of Scripture, but it is hard, very hard, to remove these noxious weeds from the soil when they have once taken root. The worst injury that can be done to any man is to impair his confidence in the Word which is a lamp unto his feet, and a light unto his path. Just at this point begins a course which often leads to the utter wreck of the soul." Do you not think there are some Sunday School teachers' and preachers' Bibles upon whose covers it would be well to stamp these words in the plainest kind of letters? Yes, there are conspicuous pulpits in the rear of which, facing the occupants, we would like to see these sentences of Dr. Chambers painted in large capital letters—so that even the near sighted men could read them.

An Immortal Book: Few books live long. Many books are published which create a great sensation. They are read by hundreds of thousands, talked of in every circle where the least degree of literary interest exists, and their contents discussed in every important periodical. But in a few years they are almost forgotten. Three years ago a book appeared which immediately achieved immense popularity. From the interest it awakened one might have supposed it had a fine prospect of immortality. Already it has become a drug in the market and lost its hold on the popular mind. Soon it will be forgotten.

Books which have come down to us from the beginning of our era are interesting as relics of antiquity, but utterly destitute of vitality. We read them to acquire knowledge of the language in which they were originally written and of the thought of those times, but not to find opinions and doctrines suited to our times. They have been left behind in the march of events and ideas. They are not living books.

The writings of Confucius, which have existed for many centuries, do indeed exert an influence on the Chinese of today, but this is because China is a stagnant nation. If China had made progress in arts, sciences, culture, civilization, as Western nations have, the doctrines of Confucius would have lost their hold on the Chinese mind long ago.

But the Bible, which is one of the oldest books in the world, possesses more vitality than any modern book. It is the leading book in the most advanced and cultivated nations of modern times. It is the most potent factor in modern thought and modern civilization. No book in the world has so strong a hold on the minds of men in Europe and America. No book exerts so wide an influence, and effects such remarkable and wholesome changes in the character and conduct of individuals and in the custom of society.—Christian Advocate.

The Queen and the Casket: It is said that Queen Victoria once presented herself before the keeper of the Treasure Chamber in Windsor Castle with a request for the richer of the two small caskets in his custody, made each one of solid crystal, exquisite in workmanship and very costly. Selecting the richer and finer of the two she drew from her pocket a copy of the Bible and locked it in the casket, which was then returned to its place, richer than ever for the new treasure it contained.

The Bible stored in that shrine was General Gordon's. It had been his daily support and solace, and was with him at Khartum. It was worn and marked with the thousand notes of daily use and daily study, which indicated the relation of its hero owner to it and what it had been to him.

We give the story as we have heard it. Treat it as we will, as parable or as history, it is a striking illustration of what gives supreme value to the Bible and of its true relation to men. It was not a new copy of Scripture, fresh, unsoiled and unused, that was thus royally set; it was not selected for the beauty of the binding, the richness of the material, or

the excellence of the workmanship. It was chosen because it had once borne the relation it did to a heroic life. It had helped to create that life, to raise it high, to make it pure and strong, to fill it with faith and light and hope. The Queen's act was a commemoration of a great victory and a service, the greatest service that can be rendered to a man in helping him to develop his character, to be what he is made to be, and to do what he is made to do. This is the place that the Bible holds in the history of the nations which have loved it and live by it. This is the place it is destined to hold in the life of the race redeemed. Redeemed and sanctified humanity is to be the crystal shrine of the well-used Bible, which will have guided, supported and inspired it through the long years of its warfare.—Independent.

How to Enrich Character: Who doubts that Christian character would be far richer, and church activities tenfold more successful if Christians generally would put in practice the most familiar suggestions concerning the use of the Word of God? I submit these:

1. To read the Bible regularly every day.
2. As nearly as possible at a fixed hour.
3. Alone in your room.
4. Never when in haste.
5. The morning is the best time; but if you have found no other opportunity during the day, take time immediately before retiring at night.
6. Read in course.
7. Select, in addition, from any part of the Bible such passages as you especially need.
8. From time to time, read largely,—several chapters, or a whole epistle or other book, at a sitting. In this way give your Bible a chance to pour into your soul its great tides of truth.
9. Above all, read devoutly, as for your soul's life. Prayer is the key that unlocks the Word.—Bishop C. D. Foss.

Testimonies: There are no songs comparable with the songs of Zion, no orations equal to those of the prophets, and no politics like those the Scriptures teach.—John Milton.

Sir Matthew Hale said: "There is no book like the Bible for excellent learning, wisdom and use, and it is a want of understanding in them who think or speak otherwise."

Boyle, the famous philosopher, affirmed "That the Bible is, indeed, among books what the diamond is among stones—the most precious and the most sparkling."

John Milton, one of the greatest poets that ever lived, the immortal author of Paradise Lost, said, in speaking of the Psalms: "There are no songs comparable to the songs of Zion."

In the Bodleian Library in Oxford, England, is a paper signed by five hundred and ninety-seven scientific men and they declare in that paper: "We conceive that it is impossible for the word of God, as written in the Book of Nature and God's Word written in the Holy Scriptures to contradict one another."

Lieutenant Murray, who stood the equal of any man in his department of science, said: "In my investigation of natural science, I have always found whenever I can meet with anything in the Bible on any scientific subject, it always affords me a fine platform on which to stand and a round in the ladder by which I can safely ascend."

Prof. Dana, the eminent geologist, says: "That grand old Book of God still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word."

Sir William Thompson once hazarded the idea that the first germs of vegetable life might have been brought to this world of ours by some soiled, coated splinter of another world falling upon it. We can assert with truth in our favor that Judaism, with the seeds and earliest sproutings of the true Bible in it, was not indigenous to this globe, but was dropped upon it from on high. "God showed His word to Jacob, His statute and His judgment unto Israel."

Twenty Reasons for Believing the Bible to be the Word of God.

2 Tim. 3: 14-17.

1. There is an antecedent probability of a revelation from God. It is implied from our relations with him. If he were our Father he would scarcely leave us in doubt as to the great problems which reach out into the eternal ages. It would seem that a good father must speak to his sons and daughters in their distress and bewilderment, telling them definitely of his love, his justice, his purposes concerning them. A good king puts up fingerboards to guide wayfarers through the forest and along the perplexing roads. If God is our King shall he not tell us how to reach the kingdom?

2. The Scriptures make this claim. And let it be noted that among the world's sacred books there is no other that arrogates to itself real and inerrant divineness. The Bible is full of a "Thus saith the Lord."

3. The Truth of the Bible, its absolute, faultless truth. The claim of such inerrancy is made not for the Scriptures as they are current among us, but for the original autographs as they came from the pens of the holy men who wrote as they were moved by the Spirit of God.

4. Its Literary Worth. Let dilettanti scholars speak with modesty indisparagement of the Scriptures in view of the fact that the wisdom of the centuries conspires to praise them.

5. Its Unity. Here are sixty-six books on a large variety of themes embraced under the general head of religion: the work of forty writers of various nationalities and of all grades of natural ability and culture, speaking divers tongues, writing at intervals along a period of 1600 years, representing all degrees of racial development from barbarism to noblest enlightenment. And here is the strange thing: these sixty-six books thus composed when bound together constitute one harmonious and consistent whole.

6. Its Completeness. The uninspired word finis at the end of the book is as true as if it were in the body of it. There was to be no

addendum, no erratum. The book when finished with the testimony of the last evangelist was closed forever. That word finis means, "I am complete. Let the future ages supplant or supplement me if they can!"

7. Its Freshness. No other book bears reading over and over again. We tire of the noblest and best on a third reading. But these marvelous pages are like spices, which the more they are rubbed give forth the more of fragrant sweetness.

8. Its Antiquity. It was in large portion an old volume when Cecrops founded Egypt. We speak of Chaucer as the father of our literature, but the book of Job was three thousand years old when Chaucer opened up his "well of English undefiled."

9. Its Indestructibility. The fires have not been able to burn it. There have been eras of persecution when the great cities of the world were lit with bonfires of Bibles; and through all these centuries the fierce fires of adverse criticism have been kindled against it; yet out of them all this blessed Book has come without the smell of fire upon it.

10. Its Propagation. It is printed in 300 languages and scattered over the world like the leaves of the tree of life. The interest which it excites in the universal mind, and by which it is separated infinitely from all books of human origin, is attested by the fact that within forty-eight hours after the new version was issued two million five hundred thousand copies were disposed of.

11. Its Influence on Character. "It is the power of God unto salvation to every one that receiveth it." We may not explain the subtle metaphysical force in this volume—a force that grips hold of the sinner and somehow transforms him, changes his heart, conscience, brain, and will, and makes him a new man every way.

12. Its Power Over the Nations. Take a map and draw lines separating the nations that receive the Bible from those who are without it, and you have divided between barbarism and civilization, between thrift and poverty, between charity and selfishness, between tyranny and freedom, between light and the shadow of death.

13. Its Code of Morals. It is superfluous to say that the ethics of the Scriptures are furnishing all the moral standards of the world.

14. Its Doctrines. The Bible is the only book in existence that boldly and conclusively touches the great spiritual problems. It is the only book that makes a distinct utterance with reference to the nature and character of God, and to the nature and character and destiny of man. It not only sets forth the great moral and spiritual truths, but it so simplifies them as to bring them within the grasp of not merely philosophers but the humble folk. As it is written, "Except ye become as little children ye shall in no wise see the kingdom of God."

15. The Science of the Scriptures. And here I am aware we are setting foot on delicate ground; for it is a somewhat shop-worn claim of a certain class of scientific people in these times that the Scriptures are as far as possible from accuracy at this point. It stands, nevertheless, that no scientific statement in the Scriptures has ever been disproven.

16. Its History. All other chronicles—as those of Caesar, Herodotus, and Thucydides—are but the records of an episode or period of events; but the Bible is the one universal history. It carries us back through the nations, past the earliest communities, beyond the primitive chaos, to the remotest origin of things. "In the beginning, God."

17. The Prophecies. Seventeen of the books of the Bible are prophetic. Of the tens of thousands of predictions which they contain, not one has miscarried yet. Many of them remain to be fulfilled; but the observation of the past gives us abundant reason to believe that every one of them shall be fulfilled.

18. The Tone of Authority. It might be supposed that a book dealing with truths that lie beyond the evidence of the senses would speak with some reservation. But there is no if or perhaps in our Bible; it speaks with a voice of authority. And indeed our souls demand this. With respect to the great problems we wish no guesses, we will accept no peradventures; we must know.

19. Its Adaptation to Human Wants. There is no experience in life where the Scriptures do not yield us help and comfort. In pain, sorrow, poverty, discouragement, the anguish of death, it helps and holds us up. This was beautifully stated by Coleridge in his words, "It finds me." Wherever we are, whatever we do, however we suffer, this blessed Bible finds us.

20. Its Plan of Salvation. This is, after all, the crowning proof of its divineness. In every human heart, down below all other wants and aspirations, there is a profound longing to know the way of the spiritual life. The whole world is all the while crying, "What shall I do to be saved?" Of all the books in the world the Bible is the only one that answers this universal cry.—David James Burrell, D. D.

Some Evidences of Salvation.

"And hereby we know that we are of the truth, and shall assure our hearts before Him." 1 John 3: 19.

It is possible to know whether we are saved or not. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." It is very desirable to have this confidence, as well as very delightful, and there are many valuable results in our lives which will flow from possessing it. That one may know whether he is saved or not is clearly taught in the Bible. God would have us all advance far beyond the mere hope that we have a hope. Our acceptance with God does not depend upon our feelings. We may well be glad of that, for our feelings are very fluctuating things to ground our expectations of salvation upon. We ground our hope of salvation

upon God's finished work for our redemption, and upon His spoken word of promise to accept us and save us when we turn to Him in Christ. But there are available tests, evidences of salvation, which when we apply may help us to a knowledge as to whether we are Christians or not. What are some of these spiritual evidences of salvation?

I. First, the saved man has a consciousness of belief in Jesus as the Son of God. This does not imply that he has a clearly defined grasp upon the doctrinal questions concerning Christ's nature. But it does mean that he feels the need of a divine Saviour, that he believes Christ to be God's Son and able to save unto the uttermost all that come unto God by Him. It also means that the man has more than a mere intellectual assent to the fact that Jesus is God's Son. The man has a consciousness of yielding to Christ, of casting himself upon Christ as his only hope, of trusting Him for salvation. The Bible says that if we believe on Christ we shall be saved. By relying upon that word we who accept of Christ may know that we are saved.

II. Secondly, the saved man has a consciousness of an affectionate choice of Christ as his personal Saviour and Lord. He submits to Christ's will, makes Him the supreme object of his affections, and endeavors to do the things that will please his Lord. If we have a consciousness of a willingness to cheerfully accept and to do the will of Christ we may know that we have been brought from death unto life. The spiritually dead do not care to please God.

III. Thirdly, a readiness to confess Christ before men will characterize the true Christian. Not to confess is to deprive Him of the honor due to His name and of the help to His cause each volunteer won for His army may mean. One may be naturally timid. To feel timid may not be a sign of lack of love to Christ; but His true follower will endeavor by the grace of God to overcome his timidity and openly confess himself on the side of Christ.

IV. Fourthly, the saved man has a disposition to keep all the commandments of Christ and to abhor sin, in thought, word and deed. He yearns to do Christ's will, please Him in his conduct and to be more like Him in character.

V. Fifthly, the saved man will have an increasing love for Christians. A man who loves all who love Christ has good evidence of his present salvation. Love of the brethren is one of the best evidences to ourselves and to others that we are Christians.

VI. A forgiving spirit is another evidence that its possessor is saved. To not cherish bitterness toward those who wrong us and pity and pray for all who work us ill is a strong test of our being in Christ.

VII. Increasing delight in the means of grace will mark a true believer. He will love God's word and read it more and more. He will love the place of prayer, the chamber of communion, secret prayer, as also the public gatherings of God's people.

VIII. Finally, the saved man will long for the salvation of others and labor to that end. His heart will go out toward his friends and neighbors and all who have not a saving knowledge of Christ.

Test yourself. Come into the life of privilege. If you are a Christian it is your privilege to know that you are saved and rejoice in the fact and get the new zest and energy that comes from the assurance of faith.

The Importance of a Charming Personality.

By Louis Albert Banks, D. D.

"That ye might walk worthy of the Lord unto all pleasing."—Col. 1: 10.

A certain French writer once said that having entered the world we at once leave the moment of our nativity, as a starting place, and constantly advance towards death as a common habitation, where, sooner or later, all men meet. Other travellers may, if they please, delay their journey or retrace their steps; but we cannot do either. Time, enfolding us from the first moment of our life, perpetually carries us forward, whether we wake or sleep, whether we consent to it or resist without permitting us to turn back, or indulge in the shortest repose. We are like one on board a vessel propelled by sea and wind, whose personal motion does not arrest or abate this course. But as the roads and plans of travellers are very different, so there is great diversity of habit and manners in men's lives. Wicked men follow one way, and good men another. The pagan steers one course, the Jew another, the Mohammedan another, and the Christian another, each wholly different from the others. This is what the Scripture calls "the way of man;" that is, the fashion and method of life which each man follows. And with this idea in view, the words "walk" and "walking" are very common both in the Old and New Testaments, where they are used to indicate the tone and manner and purpose of our lives. In the Psalms and in the Book of Proverbs, it is common to read the phrase, "To walk in integrity;" or, on the contrary, "to walk in fraud and iniquity." In the New Testament the same thought takes on other forms, such as "To walk in the light," or "in darkness"; "after the Spirit," or, "after the flesh," with other similar phrases all signifying a certain manner and condition of life good or evil, as it is qualified. So in our text we know that Paul, in writing to the Colossians, had in his mind this idea of their daily deportment, the tone, the atmosphere, and the manner of their living, in its influence upon the world outside, which was looking on them, and judging their Lord according to their conduct.

The essence of our theme lies, of course, in the two words at the end of the text, "all pleasing." It assumes that pleasing people is important. That it is a desirable thing to do, and that we ought to do it for Christ's sake; that we are under obligations to do it, in order

that we may walk worthy of his goodness, and love toward us. I know that there are many people who honestly pursue the Christian life, who count it a small matter whether their conduct, and their words, and their manners are such that they are pleasing to people, so long as their purposes are sincere, and their conduct ruggedly honest, and genuine. But that is a mistake. Paul understood that it is not enough that we are right in our purpose and in our conduct, but that we are under bonds, in as far as possible to make our conduct not only right but pleasing.

To put our truth in another way, gracious and gentle, and kindly manners are important. We have no right to relegate them to the rear, for use only in hours of leisure, or when we are under no pressure. They are to be the outward blossoming of an inner nature which is of the same kind. Longfellow, who was himself a marvelous illustration of what he preached, said that graceful manners are the outward form of refinement in the mind, and good affections in the heart. Archbishop Whately once said that good manners are a part of good morals and kind courtesy. Emerson put it in a most beautiful way when he declared that good manners are the happy ways of doing things; each one a stroke of genius or of love, now repeated and hardened into a usage, they form at last a rich varnish with which the routine of life is washed and its details adorned. If they are on the surface, so are the dew drops which give such a depth to the morning meadows. The great Irishman, Edmund Burke, considered manners to be of more importance than laws, for upon them, in a measure, the laws depend. The law can touch us here and there, now and then; manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine, by a constant, steady, uniform, insensible operation, like that of the air we breathe in; they give their whole form and color to our lives; according to their quality they aid morals, they supply them, or, they totally destroy them.

This leads us to Paul's thought in the text which, in its essence, is this that it is desirable, nay, most important, that the Christian shall have a charming personality. Perhaps a truer way of saying it would be that the Christian shall be a charming personality. The context here is interesting. He is writing a letter to people whom he loves, telling them of what he has heard about them, and how it has rejoiced him to learn that they were well known as a church abounding in the spirit of love. And Paul says that after hearing that, he ceased not to pray for them that that grace might be still more developed, so that they might be filled with a knowledge of the divine will, have abundant wisdom and spiritual understanding, walk worthy of the Lord "unto all pleasing," bear fruit in every good work, increase in the knowledge of God; grow strong in spiritual character, and specially abound in patience and long-suffering with joyfulness. Surely you will at once appreciate that Paul had large ideas for these people, and what God was able to do for them through Jesus Christ. Paul thought that such a character as he described would be pleasing to everybody not maliciously set to wickedness.

I think we may accept it as the direct teaching of our text that we are to please everybody in so far as possible, in order that we may please God. The wish to please or to be liked by everybody is natural to every healthy and perfectly true soul. It may become a sin if turned wrongly, but when normal and healthy it is a virtue. If you try to please people only to have the pleasure of knowing that you are admired, it, of course, loses at once its virtue. It is simply selfishness; but if you seek to please people in order that it may be easier for them to be good, that you may win their admiration and love for Christ, and that you may have more influence for good, then the more you please them, the better it will be for all concerned. You cannot follow the life of Jesus without feeling that he was always trying to please people. He never did wrong in order to please people, and proud and hypocritical and vicious people hated him, and finally put him to death. But that does not do away with the truth that the personality of Jesus was infinitely charming, and that men and women were constantly drawn to him. He went one day and sat down to talk with some fishermen who were mending their nets, and after he talked with them awhile, the beauty of his character, the graciousness of his manners, the kindness of his spirit, so took hold upon them that when at last he rose to go, and said, "Come, follow me, and I will make you fishers of men," they immediately arose, and left their business and followed him. He went into a tax-gatherer's office to talk with a man who had given up his position and social circle because of his greed for money, and after a talk with him, Christ went out saying, as he looked back into the man's face, "Follow me!" It was only a few days after that that the tax-collector, having given up his business, made a great dinner for Jesus. Christ looked into the eyes of Zaccheus, and so charmed him that Zaccheus paid back four dollars for one to every man he had cheated; gave half he had left to the poor, and devoted himself henceforth to righteousness. More than one woman whose good name had gone down with her sins, Christ won back to goodness, to holiness of life, and purity of character by the charming sympathy and divine beauty of his personality. Now Paul says that we are to talk "worthy of the Lord." What can that mean if it does not mean that we are to follow our Lord's example? That we are to so live that people seeing our conduct, noticing how we treat others in the various circumstances of life under which we deal with them, shall not misjudge our Lord, but shall be drawn to him and desire to know him better because they have had a glimpse of his charm in us.

There is a good suggestion here in the verse following our text, as to the kind of personality which is certain to be pleasing and be adapted to charm: "Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness, giving thanks unto the Father which hath made us meet to be partakers of the inheri-

tance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." We cannot do better, I am sure, that to glance briefly at the significant characteristics of that personality.

First, there is the idea of strength: "Strengthened with all might, according to his glorious power." There is a charm about strength. We may sympathize with weakness, and the better we are ourselves, the more of the Christ spirit there is in us, the more sympathy and consideration we will have toward weakness. But it will not charm us any more than it will other people. It is strength that charms. We like to see anything the very best of its kind, whether it is a horse, or a dog, or a bird, or a flower, or a child, or a man, or a woman. We are only perfectly charmed when we feel we have seen a perfect specimen, as strong as it may be after its species. Perfect health, and grace, and power, these charm us, and so it is in spiritual things. A spiritual character that is strong, that men may rely upon, feeling that it is an arm that will not tire, will not break, will not prove treacherous, is attractive. If you would have the basis of all charm in the Christian life, seek to have the strength of Jesus Christ, within you, so that your Christian character will be robust, and healthy, and reliable.

Second, there is the thought of "patience and long-suffering." A strong character that is not quick-tempered, and irritable, and likely to fly off the handle, but patient with the weaknesses and the slowness of other people. And right there many of us fail to be charming. Some people that are strong and as genuine as can be, fail at that point of patient forbearance, and their goodness is at a discount, and does not please others because of that lack. Let us pray God that we may find the place of defect, and through his grace strengthen the weak link in the chain of our personality, that we do not bear false witness to Jesus by failing anywhere.

Third, there is another striking characteristic given here in the word "joyfulness." Paul's ideal is a strong character, strong in the strength of Jesus, which is not only patient and long-suffering, but at the same time joyful. We have all known people who were patient and not joyful. We have known long-suffering people who were not joyful. We have known strong people who were not joyful. But show me a man, or a woman, strong and patient, and forbearing, and with it glad and cheerful, and I will show you a charming personality. There will be a magnetism about them like the Lord Jesus, who said, "And I, if I be lifted up will draw all men unto me."

Now I am sure that everything I have said this morning may be applied to each individual life among us, whatever our loads, and however humble the circumstances of our daily living.

One winter's day I saw two trucks going up the street, and they were in great contrast, the one to the other. One was of the old-fashioned sort, with a pair of horses hitched to it. There was ice on the ground, and it was slippery; and the horses did not seem to be shod just right for it. They were heavily loaded, and they slipped and groaned, and one came to his knees, and got up with a bloody cut where he had struck against a stone. It was a pitiful sight.

As I turned away from it, I saw another truck coming up the same street, which seemed to be loaded even more heavily than the first. But there was no struggle, no slipping of horse hoofs, no groaning or excitement of any kind. This was an electric automobile truck, and it came spinning along with its great load without the slightest discomfort or annoyance at the ice or its load. It was beautifully painted; the driver handled it with the slightest movement of his lever, and was a very contented-looking specimen of toiler. It struck me that this was the poetry of labor. Everything depends upon the spirit with which we do our work. A man may go at his work blustering, tugging, and groaning, slipping and sliding at it because he is ill-fitted for it, or he may go to his work with a sense of divine conquest. If a man feels that he does his work for God, and not for men only, then it becomes a divine vocation. If I am pleasing men in order that I may win them to love my divine Master, then it is a beautiful thing. And the humblest work that I may do becomes as noble, and honorable, as anything else to which a human mind, or hand, or heart, can be given if I am doing it with an eye single to the glory of God. We cannot all do work which will seem to men to be of the highest honor and dignity, but we can all do our work in a lofty and noble spirit, which will bring out its poetic and romantic significance to us.

Now if we thus live, there will be something of the immortal life present in our earthly living, and something of heaven will add a charm to work. On the burial stone which marks the grave of Bunsen, at Bonn, there is inscribed this paraphrase from one of the prophets: "Let us walk in the light of the Eternal." Dr. Cuthbert Hall, standing beside that grave, recalling a man who had this marvellous Christ charm in a large degree, felt that this was a message for us to-day, revealing to us the possibility of living constantly with a sense of personal immortality—to walk to-day as those who should live and grow in God's sight forever; so to walk, walking in the power of the Eternal, is to gain a dignity of personality, a patience and largeness of mind, a holy earnestness which nothing else can give. It is to lift one above the petty and the base, and the ignoble, on to a higher plane of living. And so, as the poet phrases it:

"And ever on our earthly path
A gleam of glory lies:
A light still breaks behind the cloud
That hides Thee from our eyes."

THE INNER CHAMBER.

By Rev. Andrew Murray, D.D.

THE HEART AND THE UNDERSTANDING.

Trust in the Lord with all thine heart, and lean not unto thine own understanding.—Prov. 3: 5.

The chief object of the Book of Proverbs is to teach knowledge and discretion, and to guide in the path of wisdom and understanding. To understand righteousness, to understand the fear of the Lord, to find good understanding, it is to this the Proverbs offer to guide us. But it gives the warning—in the pursuit of this, to distinguish between trusting to our own understanding and intellect, and seeking spiritual understanding, that which God gives, even an understanding heart. "Trust in the Lord with all thine heart, and lean not to thine own understanding." In all our seeking after knowledge and wisdom, in all our planning our life, or studying the Word, we have these two powers—the understanding or intellect, which knows things from without, by nature and the conception we form—the heart, which knows them by experience as it takes them up into the will and affection.

I am deeply persuaded that one of the chief reasons why so much Bible teaching and Bible knowledge is comparatively fruitless, one of the chief causes of the lack of holiness, and devotion, and power in the church, is to be found here—the trusting to our own understanding in religion. I beseech my readers to give me a patient hearing here.

Many argue: But surely Eve gave us our intellect, and without it there is no possibility of knowing God's Word—most true—but listen—by the fall our whole human nature was disordered. The will became enslaved, the affection was perverted, the understanding was darkened. All admit the ruin of the fall in the two former, but practically deny it in the latter. They admit that even the believer has not in himself the power of a holy will, and needs the daily renewing of the grace of Jesus Christ. They admit that he has not the power of holy affection, loving God and his neighbor, except as it is wrought in him unceasingly by the Holy Spirit. But they do not notice that the intellect is just as much spiritually ruined and impotent, and incapable of apprehending spiritual truth. It was especially the desire for knowledge, in a way and at a time God had forbidden it, that led Eve astray. As the outcome of the temptation, to think that we can take the knowledge of God's truth for ourselves out of His Word as we will, is still our greatest danger. We need a deep conviction of the impotence of our understanding really to know the truth, and of the terrible danger of self-confidence and self-deception in doing so, to see the need of the word, "Trust in the Lord with all thine heart, and lean not to thine own understanding." It It is with the heart man believeth. It is with all the heart we are to seek, and serve, and love God. It is only with the heart we can know God, or worship God, in spirit and truth. It is in the heart, therefore, that the Divine Word does the work. It is into our heart God hath sent forth the Spirit of His Son. It is the heart, the inward life of desire, and love and will and surrender, that the Holy Spirit guides into all the truth. In Bible study, "Trust in the Lord with all thine heart, and lean not to thine own understanding."

Trust not, wholly distrust, thy own understanding. It can only give thee thoughts and conceptions of Divine things without the reality. It will deceive thee with the thought that the truth, if received into the mind, will somehow surely enter the heart. And so it will blind thee to the terrible experience which is so universal, that men daily read, and every Sunday delight to hear God's Word, and yet are made neither humble, nor holy, nor heavenly minded by it.

Instead of the understanding come with the heart to the Bible. Instead of the understanding trust in the Lord, and that with all thy heart. Let not the understanding, but the whole heart set upon the living God as the Teacher, be the chief thing, when thou enterest thy closet. Then shalt thou find good understanding. God will give thee an understanding heart, a spiritual understanding.

You may ask me, as I have been often asked. "But what am I to do? How am I to study my Bible? I see no way of doing so, but by using the understanding."

Perfectly right. But do not use it for what it cannot do. Remember four things One is, that it can only give you a picture or thought of spiritual things. The moment it has done this, go with your heart to the Lord to make His Word life and truth in you. The other is remember that pride of intellect, the danger of leaning to your own understanding is unceasing, and that nothing, not even the most determined purpose, can save you from this, but only the continual dependence of the heart on the Holy Spirit's teaching. It is alone through the Holy Spirit quickening the Word in the heart, in the disposition and affections, that He can guide the intellect. "The meek will He guide in judgment; the meek will He shew His way." "The fear of the Lord,"—a disposition—"is the beginning of wisdom."

With every thought from the Word the understanding grasps, bow before God in dependence and trust. Believe with the whole heart that God can and will make it true. Ask for the Holy Spirit to make it work effectually in the heart. So the Word becomes the strength of our life.

Persevere in this, and the time will come when the Holy Spirit, dwelling in the heart and life, will hold the understanding in subjection, and let His holy light shine through it.

GOD'S THOUGHTS AND OUR THOUGHTS.

As the heavens are higher than the earth, so are my thoughts higher than your thoughts. —Is. 55: 9.

On earth the words of a wise man often mean something different from what a hearer understands of them. How natural then that the words of God, as He understands them,

mean something infinitely higher than we at once apprehend.

There is very great need for remembering this. Doing so will lead us continually from resting content with our knowledge and thoughts of the Word, to wonder and wait what may be its full blessing as God has meant it. It will give our prayer for the Holy Spirit's teaching new point and urgency, even to shew us what has not yet entered into our heart to conceive. It will give confidence to the hope that there is for us, even in this life, a fulfilment beyond our highest thoughts.

God's Word thus has two meanings. The one is that which it has in the mind of God, making the human words actually the bearer of all the glory of Divine wisdom, and power, and love. The other is our feeble, partial, defective apprehension of it. Even after grace and experience have made such words as the love of God, the grace of God, the power of God, or any one of the many promises connected with these verities very true and real to us, there is still an infinite fullness in the Word we have not yet known.

How strikingly this is put in our text from Isaiah. "As the heavens are higher than the earth." Our faith in the fact is so simple and clear that no one would dream of trying with his little arm to reach the sun or the stars. To climb the highest mountain would not avail. We do with our whole heart believe it. And now God says, even so, "my thoughts are higher than your thoughts." Even when the Word has spoken out God's thoughts, and our thoughts have sought to take them in, they still remain as high above our thoughts as the heavens are higher than the earth. All the infinities of God and the eternal world dwell in the Word as the seed of eternal life. And as the full-grown oak is so mysteriously greater than the acorn from which it sprang, so God's words are but seeds from which God's mighty wonders of grace and power can grow up.

Faith in this Word would teach us two lessons, the one of ignorance, the other of expectation. We should learn to come to the Word as little children. Jesus said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The prudent and the wise are not necessarily hypocrites or enemies. There are many of God's own dear children, who, by neglecting to cultivate continually a childlike spirit, and unconsciously resting on the scripturalness of their creed, or the honesty of their Scripture study, have spiritual truth hidden from them, and never become spiritual men. Who among men knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth, save the Spirit of God. But we received the Spirit of God, that we might know! Let a deep sense of our ignorance, a deep distrust of our own power of understanding the things of God even, mark our Bible study.

The deeper our despair of entering aright into the thoughts of God, the greater the confidence of expectancy may be. God wants to make His word true in us. "Thy children shall be taught of God." The Holy Spirit is already in us to reveal the things of God. In answer to our humble believing prayer God will, through Him, give an evergrowing insight into the mystery of God—our wonderful union and likeness to Christ. His living in us, and our being as He was in this world.

Yea more—if our hearts thirst and wait for it, a time may come when, by a special communication of His Spirit, all our yearnings are satisfied and Christ so takes possession of the heart, that, what was long a faith becomes an experience, that as the heavens are higher than the earth His thoughts are higher than our thoughts.—South African Pioneer.

Twentieth Century Revivals.

What are they to be? How are they to be promoted? What results are to follow them? These and divers questions like them have recently been passed around in the religious and semi-religious papers, especially the latter. The way in which these questions are sometimes put, and the quality of the answers are symptomatic. One who knows the power of divine truth, who has learned the efficacy of believing prayer, and knows the exceeding great and precious promises of God, must be a little surprised at some of the answers to the above questions.

One writer informs the public that if he preaches a sermon, and one of his hearers goes home and decides to do business honestly, he has a revival. If he preaches a sermon, and a hearer decides to be reconciled to his brother, he has a revival. Perhaps. Possibly his hearer may have discovered that it pays financially to be honest in trade. Possibly the gentleman who decides to be reconciled to his brother chooses to be reconciled for revenue. Of course, these gentlemen are both doing the right thing, and may be moved by the Spirit of God to right their wrongs. If so, they are moving in the right direction. They are preparing the way of the Lord, gathering out the stones, removing the stumbling blocks. They are taking the first steps towards a blessing from God.

May it not be possible that these writers are planning for a new style of revival. It is known that there is much objection to the old-fashioned revivals of religion. They involve certain mighty transformations of character, changes of life, casting away of old habits, forming new ones, the crucifixion of the flesh, the death of the old man and the life of the new. And these things are not always agreeable to all people.

There is a widespread opinion in the pews that we of the twentieth century are a peculiar people. That opinion is entertained in certain pulpits, also, and it may not be too much to say that the pulpit is somewhat responsible for what is found in the pew. One of our peculiarities is that we are an advanced people —learned, scientific—and as such we are entitled to a little more genteel and inoffensive

treatment than old-fashioned sinners of other days used to receive. In fact, we are a great nation, and as individuals we are partakers of that greatness. The old Bible truths are unnecessarily severe, and should be modified to suit conditions in the twentieth century. All of this lies just a little below the surface, perhaps, but is quite visible.

For a long time we have concluded that some things are settled and will stay settled. "Forever, O Lord, thy Word is settled in heaven." And what is settled there will remain just so. It is a fact which cannot be successfully covered up that all men by nature are alienated from God. They are enemies of God, dead in trespasses and in sins. The carnal mind is not only in a state of enmity—it "is enmity against God"—incarnate enmity. It is hostile to the ways of God. God cannot please the unregenerate heart. His truth is pure, his character is holy, his demands are righteous, and are laid upon every moral being for his good and for the glory of God. To the sinner these commands are obnoxious. He hates them in his inmost soul. He may not be conscious of the fact until God begins to deal with him to bring him in subjection to truth and righteousness. Then the war begins. An amiable young lady who was never recognized as hostile to anyone said, when the Holy Spirit began to deal with her: "I don't want to say it, but it seems to me that I hate God." She was honest enough to tell the truth. These facts the twentieth century pulpits and pews cannot escape. They must be dealt with thoroughly, scripturally, and in God's way, if we are to have true and genuine revivals.

Further, God has appointed the means of dealing with the above conditions. He has promised great things to His Church; and in connection with these promises he said: "I will yet for this be enquired of by the house of Israel to do it for them." Two things stand out in this Word of God. First, every revival is from God. It is not gotten up, but comes down—comes from above. The Spirit of God "comes down as rain upon the mown grass." Machinery, organization, new methods will not produce it. Organization and methods that are sensible, that are adapted to the ends sought, are valuable as instrumentalities, but they cannot produce genuine revivals. The plow and the hoe have their uses, but can not germinate the grain. Heat and moisture bring forth the fruit. The engine is a fine piece of machinery and very useful, but it is only so many tons of cold iron until the fuel and water give it life. There is a large amount of cold ecclesiastical iron, and it will never be anything more until fire from heaven is kindled in the furnaces. Spiritual life, a true revival, is from God.

The other truth referred to in the passage of Scripture above is, "God will be inquired of to do it." He will not only send a downpour of spiritual blessings, but "He will be inquired of." He will be sought unto, asked. There never was, never will be a great revival without much believing prayer. The Church gets everything in answer to prayer. Pentecost was the answer to a ten-days' prayer-meeting. The promise was definitely made by the Master that the disciples should be baptized by the Holy Ghost, and that not many days hence. But God must be inquired of. The disciples must wait upon God for it. Hence, "These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren." And while they were with one accord in one place the blessing came, and the Christian Church was born in a revival. God did it, and the people sought it. That was the divine way, and God has ever and always wrought that way, and twentieth century Christians can not change God's plans. They may invent methods that are beautiful to our eyes. They may flatter themselves that they have outgrown the eternal truths that God only can give and the Church must ask and receive.

But what of the preaching? Very much, every way. The true preaching is God speaking—that is, it is the message of God given to the people. "Faith cometh by hearing, and hearing by the word of God." But it must be the word of God, not the word of man. The tongues of men and angels, if they bear not the message of God, are no more than sounding brass or tinkling cymbals. If there are to be great and blessed revivals in the twentieth century, and we are expecting it, the pulpit must begin anew to deal with the consciences of saints and sinners. Yes, anew. The philosophies, literature, criticism and doubt have too often usurped the place that belonged to the serious and searching truth of God. Sin is not made exceeding sinful in all pulpits. The guilt and ruin of the sinner are shoved back into the mythology of the old godless nations. They are in some quarters regarded as "the old folk lore of the Bible." They are too coarse for the refined ears of the twentieth century.

History and truth cannot be put aside. Through all the centuries of the Old Testament the prophets drove straight for the consciences of the sinners to whom God sent them. "Yet forty days and Nineveh shall be overthrown," was the impolite message that Jonah cried through the streets of the old city, hoary with age and bloody with crime. And it is written for our learning that "The people of Nineveh believed God." They repented and God had mercy. That was a mighty revival. It came from God, who sent an unwilling preacher to uncover the consciences of sinners and wake them from the sleep of death. It is possible that some of us are dissatisfied with the message He has given us, and are taking an excursion to Tarshish on our own responsibility.

The apostles and preachers of the New Testament proclaimed the kind of truth with which their predecessors reformed the people again and again. Paul said, "Knowing the terror of the Lord we persuade men." And with what mighty vehemence and tenderness did he urge the doctrines of the sinner's guilt and God's holy claims upon him! Yes, we want twentieth century revivals on the foundations which God has laid, and may He send them now.—S. E. Wishard.

UNUSUAL.

TRUST.

A picture memory brings to me;
I look across the years, and see
Myself beside my mother's knee.

I feel her gentle hand restrain
My selfish moods, and know again
A child's blind sense of wrong and pain.

But wiser now, a man gray grown,
My childhood's needs are better known,
My mother's chastening love I own.

Gray grown, but in our Father's sight
A child still groping for the light
To read His works and ways aright.

I bow myself beneath His hand;
That pain itself for good was planned.
I trust but cannot understand.

I fondly dream it needs must be
That, as my mother dealt with me,
So with His children dealeth He.

I wait, and trust the end will prove
That here and there, below, above,
The chastening heals, the pain is love!
—John G. Whittier.

THE DAY'S DEMAND.

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.
—J. G. Holland.

As the years go by we see that some things we used to pray for would better be dropped out of our petitions. The growing sense that God knows best is one of the chief compensations for life's disappointments.—Selected.

Certain thoughts are prayers. There are moments when, whatever the attitude of the body may be, the soul is on its knees.—Victor Hugo.

Upon his return from Bible School the other day, a little four-year-old was praised by his mother for having said the Golden Text before the Primary Department. His grandmother asked him to repeat it for her. He shook his head. "Don't you remember it?" she said. His reply was, "I only know it in Sunday School." The observers concluded that he had learned the ways of older folks very early. There are those who have use for religion only in church and on Sundays. See Matthew 5: 15.—Howard Wayne Smith.

A story is told of a bright boy, one of the pages in the Senate at Washington, who was at one of the Senate entrances when a lady approached with a visiting card in her hand.

"Will you hand this to Senator Blank?" she said.

"I cannot," replied the boy; "all cards must be taken to the east lobby."

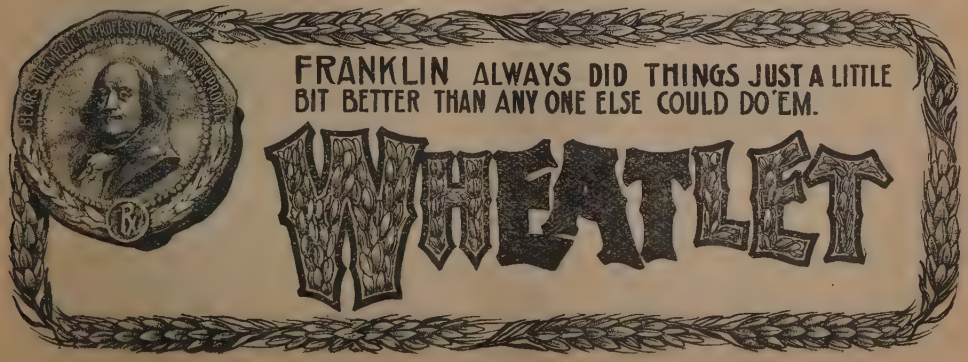
The woman was inclined to be angry, when a thought struck her.

"Here, my lad," she said, in a coaxing tone, "here is a quarter to take my card in."

"Madam," said the boy, without a moment's hesitation, "I am paid a larger salary than that to keep card out."—H. W. B.

DO YOU KNOW FROM 50 TO 100 PREACHERS?

If you do it costs those who subscribe for Current Anecdotes nothing extra to vote for you to go to Palestine at our expense. See page 643.



Union of Denominations in Brooklyn.

Efforts of Dr. Hillis, Dr. Henson and Dr. Harlan towards harmony, as related by the Brooklyn Eagle.

On Sunday, March 31, the Rev. Dr. Newell Dwight Hillis, pastor of Plymouth Church, preached a sermon which attracted widespread attention. The subject was "The New Opportunities of the American Pulpit, From the Viewpoint of Young Men Who Are About to Choose a Profession." The division of the sermon under the heading of "An Appeal to Young Men" has brought about a good deal of discussion, particularly that part of it in which Dr. Hillis predicts a development in the church of the future along the lines of a community of interest, which some have denominated as a "church trust" idea. The division of the sermon referred to is as follows:

AN APPEAL TO YOUNG MEN.

In choosing your profession, therefore, give the pulpit a fair chance in the discussion. Do not go into the ministry if you can possibly stay out of it. If you can be happy anywhere else, you are called elsewhere. But if the ancestral gifts and temperamental qualities are such that your supremest happiness will be found in the pulpit in bringing the greatest truths of human life to bear upon your fellow men, then you are called to the ministry. You stand at the threshold of a new era, the time is coming for which your fathers longed, and died without seeing—the epoch of church unity. Instead of half a dozen little churches in the city of 5,000 people, you are going to see one splendid union church, with the noblest architecture, with every equipment that makes for social happiness, into which will come all, the people of community who have the gift of song. With three pastors in one great church, instead of six men in as many little ones. With one preacher free to give on Sunday morning the result of his deepest and best thought and research, and another preacher in the same church Sunday night to speak on the great Christian themes of the age and another having charge of the great Bible school in the afternoon. And the three preachers having salaries double and treble what have been paid. With the new era will come new influence for the preacher. Slowly the art of public speech is being injured by the precedent of the law. But eloquence will abide in the pulpit where the great simplicities of life, in connection with God and His providence, and Christ and His immortal love, and deeds of honor and beauty and self-sacrifice still are taught. Other occupations and professions offer you happiness. But I sometimes think that by way of pre-eminence the minister of the next generation is to be the happiest man of his era. When I go to Hartford, as I did last week, and visit the churches of my friends, Dr. E. P. Parker and Dr. Joseph Twichell, churches where the people have time to read books and brood over them, have leisure for their literary clubs, for their economic studies, for their political discussions, where the churches are schools of friendship, homes of sweetness and light, when I see these men surrounded with their books—having leisure to grow ripe and opportunity to grow wise, I return believing that these interior cities like Hartford are the towns where the great men who are to control the country in the future are now being grown, and where the preacher is indeed the architect of the state and the builder of civilization. If God has called you to commerce, young men, go into trade and finance, golden are its rewards. Great also the power of the press, and it shall be a greater power in the uplift of the community. Great is the power of law and medicine, and the influence of the wise physician and jurist is constantly extending. But great also is to be the influence of the pulpit, and happy the youth who is called of his fathers and his God to this work of bringing these divine truths to bear upon personal conduct and character in such a way as to inform men, lending light to the intellect, and wings to the imagination, and strength to the will, and giving that truth that is bread to the hungry and light to the darkened, and bringing life to those that are in the region and shadow of death.

For the purpose of feeling the ministerial pulse of the country on the subject the Brooklyn Eagle sent out a letter to a number of prominent ministers of all denominations.

DR. HENSON'S REPLY.

This might have been the end of it, but Dr. Henson, of Henson Place Baptist Church, replied to Dr. Hillis' sermon, and made a number of objections, though he admitted that under certain conditions some of the denominations might unite. Following are extracts from the Brooklyn Eagle report of his sermon. The title of his sermon was : "Ecclesiastical Unity—Shall We have a Church Trust?" in which he took issue with Dr. Hillis' recently expressed views. The text was from John 17: 20 and 21: "Neither pray I for these alone, but for them also which shall believe upon me through their word; that they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me." Dr. Henson said:

Back to Christ is the ringing watchword of our time respecting Christian doctrine, and it is well, for Christianity is not so much the acceptance of a series of theological propositions as belief upon and union with a divine person. The very heart of Christianity is Christ. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." But we must evermore bear in mind that Jesus only "began to do and to teach" when He walked the earth in human form. Jesus said to His disciples:

"I have many things to tell you, but ye cannot bear them now."

And "Back to the church of the apostles" is as wise a watchword as the church of the twentieth century can inscribe upon its banners. That church was a body of baptized believers that "continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers. And all that believed were together and had all things in common, and sold their possessions and goods and parted to all men as every man had need. And they, continuing with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as were saved." Truly here was the ideal church, and as a consequence, very real and precious results. And the crowning glory of that ideal church was "the unity of the Spirit in the bonds of peace." Alas! that that unity should ever have been disturbed.

The church of Christ, springing from the bosom of the Jewish church, was accounted by the Jews as a pestilent sect, "a sect that was everywhere spoken against." Fortunately, however, it was then just one sect, but such has been its marvelous fecundity that according to the tabulation of my friend and neighbor, Dr. Hillis, up to last Sunday it had multiplied itself to the number of 160, and as he assures us that Boston alone gives birth to at least two religions per annum, the number is probably still larger tonight, and each several sect proclaims itself "the one and only." The eloquent Plymouth pastor is not quite clear as to when and how the cleavage began. The "when" is not important, but the "how" is vital, for if we can find out just how it began we may get helpful suggestion as to the wise way to end it.

According to Dr. Hillis, they all were right, only they had set before them different ideals. And so today we are assured that men's "different temperaments state their faiths in different ways, feed their enthusiasm by different forms and govern their work by different methods and church polity." All of this is very lovely, and one can scarcely see how the Lord Himself can find any fault with it. Surely the millennium has already begun. And yet there are differences of doctrine that are not to be dealt with in this light and airy fashion. Paul says: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." And he predicts that "the time will come when they will not endure sound doctrine, but having itching ears will heap to themselves teachers after their own lusts, and will turn away their ears from the truth and turn aside unto fables."

For myself, I must frankly declare that I am not of the number of those who grow enthusiastic over the imaginary beauties of denominationalism. It is "the abomination of desolation standing where it ought not." God never meant that there should be two sects, much less 160. But as time wore on, ambitious leaders arose who conferred with flesh and blood instead of consulting the Word of God and yielding themselves up to the Spirit of God, and, worse than all, the church, tempted by the devil, made incestuous alliance with the state and then all the world, with the eagerness of scrambling politicians, rushed pell mell into the church and hence resulted almost utter debauchery of its doctrine and its life.

Instead of coming into the church one by one by the gateway of regeneration, as symbolized by solemn baptismal burial, whole nations were "Christened"—that is, supposedly made Christians of by the sprinkling of a few crystal drops of water from priestly finger tips. I thoroughly agree with my Brother Hillis in vehement protest against following the leadership of any mortal man, be it Martin Luther, or John Calvin, or John Wesley or Roger Williams. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" This is what is the matter with us. We have followed will-o'-the-wisps instead of God's pillar of fire. "Call no man master on the earth, for one is your Master, even Christ."

But now the sects are here and what is to be done about it? "Starve them out," says Dr. Hillis. But just when shall it begin? Shall it be with Plymouth Church? Preposterous question, for they are "rich and have need of nothing." It must be with some poor struggling church, that is half starved already. But maybe they are unwilling to die. No matter. They have got to come to it. There was like resistance on the part of the petty oil producers and iron founders and shop keepers to being gobbled up by the Standard oil trust and the steel trust and the great department stores, but there was given them no option—they had to go. And "the great captains of industry," the mighty men "who have organized and unified the world of business," Dr. Hillis tells us, are in our pews, not at Hanson Place certainly, but possibly at Plymouth, and these, he says, "not only want, but demand" that these churches shall follow their dictation. Pray, upon what meat have these our Cæsars fed that they have grown so great? These men to whom God in His inscrutable wisdom has committed the property interests of this country and incidentally the destiny of our struggling churches. They propose, in their inscrutable wisdom, to decide just how many churches there shall be in towns of a certain size, whether one church or more. And if but one, then of what denomination it shall be, or whether it shall not be that conglomerate, composite, nondescript thing which looms on Dr. Hillis' horizon, where there shall be a baptistry for the Baptist, a font for the Pedobaptist, an altar and liturgy for the Ritualist, an "amen corner" for the Methodist and a quiet little nook somewhere for the meditative Quaker. This might do for a beginning, but if the town should grow apace, as a once contemptible little town named Chicago did, who should decide when the time had come for another church to tax the religious resources of the people, and if another, what sort of ecclesiastical brand should it bear.

But having missed such opportunity of preemption, here we are, all heterogenously huddled, "black spirits and white, blue spirits and gray," and the burning question is, What shall be done about it? Dr. Hillis suggests that the great captains of industry shall call a mass meeting in Carnegie Hall and that the foremost representatives of the principal denominations shall be asked to name the very best terms of their mutual surrender. We should await with great interest the result of such a gathering, but we rather suspect that it would very strikingly resemble another meeting that was held a long time ago in Ephesus, when "some cried one thing and some another, for the assembly was in confusion, and the greater part knew not wherefore they were come together." And after the meeting was over, the number of churches that are crowded upon the Heights of Brooklyn would doubtless remain undiminished, and the Plymouth pastor would have to put up with the rest of us, even as he does at present.

As to the inordinate multiplication of starveling churches in small communities, perhaps our philosophical conclusions may be wide of the mark. In the matter of children it may be plausibly argued that in the case of poor parents a single child is quite enough to tax all their utmost resources, and yet all experience and observation goes to show that it is out of the multitudinous family come the men and women who are the salt of the earth and the pillars of the church and state.

To men who are used to preaching to great congregations, or to handling mighty business interests, these little, struggling churches and these little, half-starved preachers may seem so insignificant and contemptible that the best thing to do with them is to wipe them out; and yet it is from just such sources come the broad, big men that are the most potent factors in all public affairs.

Perhaps our heads are in danger of being turned by the glamor that invests the mighty money trusts. And maybe the Kingdom of God was not meant to be run on just the same lines as these modern get-rich-quick concerns, for "behold your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God chose the foolish things of the world that He might put to shame them that are wise, and God chose the weak things of the world that He might put to shame the things that are strong." And perhaps Paul and James and Peter and John are safer counselors for us than Charles M. Schwab and J. Pierpont Morgan.

And let us understand, once for all, that real, enduring Christian unity is not to be attained by the unworthy surrender of any convictions conscientiously held and solidly founded upon the word of God, but by turning from the teaching of men, the abandonment of ecclesiastical traditions and the renunciation of prelatical authority. Back to Christ, back to the pattern of the apostolic church, back to the simple teaching of the Word of God. "Until we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

DR. HARLAN'S LETTER.

And after Dr. Henson's sermon there was nothing tangible. His criticism was in a friendly spirit. But there was a pastor, Dr. M. E. Harlan, of the First Church of Christ (Disciple), who was so pleased with Dr. Hillis' idea and Dr. Henson's admissions, that he wrote to the latter as follows:

Dear Brother—I have just read your last Sunday's sermon in the Eagle, I do not know of one single, clearly stated sentence in the sermon from which I would differ with you in dealing with the same subject. If these are the view of your brethren generally I have great hopes of much good resulting from the present discussion on the union question. Sincerity on the part of those now agitating the question will surely result in some practical effort to heal the divisions among the followers of Christ. If in addition to what you said in your sermon you are willing to put into practice the principles regarding the name for this union church, as advocated by the Rev. Dr. Tupper, pastor of the First Baptist Church of Philadelphia, as reported in the June number of the Homiletic Review, I am ready to take the matter up with you at once and begin practical application of those principles here in the city, and the sooner the better.

Your sermon last Sunday was an admirable statement of the case as I view it, and surely scriptural. It was a most loyal appeal to the word of God as the final authority. It was a clarion call to go back to Christ and the apostolic church, which is the only possible way to solve the problem. "Bible things by Bible names" and "where the Christian Scriptures speak we speak" in matters of authority are two of the guiding stars of my ministerial life.

You rightly say that Dr. Hillis agrees that immersion is baptism and that the contention is not on immersion, but on sprinkling. If there is to be one church, then that church must have a name of universal import and application, and here again we must have a name agreed to by all. By using the New Testament as our guide, we find in apostolic times the "disciples were first called Christians at Antioch!" As individual members of His body this name is unobjectionable because Scriptural, and at once expresses our relation to Christ and is a badge of character. Any New Testament name, however, is good enough for me. As congregations they were called "churches of Christ" and "church of God" and the bride of Christ, and as His bride they should honor Him by wearing His name. He says: "I will build my church," and as His church He alone has a right to name it. There can be no dispute on any of these names for this union church, as they are scriptural and honor the great head of the church. This is carrying out the principle in your sermon that we should be scriptural in all things.

I can but admire the spirit in which both you and Dr. Hillis have discussed the matter. If we must differ let us differ as Christian gentlemen. But if the differences that keep us apart are only matters of

opinion and about questions of minor import, then let us find a common denominator as we do when we unite fractions and get together in justice to our common faith and the Christian Scriptures. Let us close up the ranks and make the church again what He left it—seamless like His garment robe.

To show my sincerity, I am willing to make a practical test of the principles set forth in your sermon, and which I have been advocating for years. We have been looking almost everywhere else for a basis of Christian union except where we should have looked, namely, the Scriptures.

To be explicit, for the sake of the union for which he and I prayed, I am willing, if necessary, to resign my pastorate and advise my congregation to unite with this union church. The money that is now used to support the church where I labor can then be used in destitute regions or on heathen fields, and the building which we now occupy can be removed to some more needy field. This one union church can then do a better work than two of the same kind in the same field. The church where I am now pastor is within three blocks of the Sixth Avenue Baptist Church. Instead of having two churches so close together we will then have one. The money thus saved can be added to the equipment for work and make the church much more efficient. Why should this be thought to be visionary if we both are willing to wear New Testament names and engage in New Testament practices?

The things which divide us are few and unimportant compared with the things which bind us together and make for peace. These last named things are primal and eternal. Our union church will then stand for a perpetual faith in Christ which leads to repentance and a regenerated life. We will practice New Testament baptism and wear a New Testament name.

OFFERS HIMELF AS MISIONARY.

In addition to this I hereby offer myself to this union church as a missionary either at home or abroad. To this glorious end I am willing to sink all denominational pride, not to save Christ or to please men, but to please Christ and save men. Let us quit talking about the difficulties and about it being impractical and view the question from Calvary. To the man of weak faith the salvation of the world is a very impractical and impossible thing. Let us be so busy with doing His will that we have no time to doubt His plans. We will be pardoned, I am sure, if we spend our time delivering His messages and let the Lord settle the questions of the "decrees" and "irresistible grace" and "God's sovereignty." Now, while God's spirit is striving mightily with His people, let us enter the matter prayerfully for this "kind goes out only by fasting and prayer!" Let Him work in us "that which is well pleasing in His sight."

Sincerely,
M. E. HARLAN.

DR. HENSON'S REPLY.

Dr. Henson said: "I have received Dr. Harlan's letter, but I made no allusion to it from my pulpit today. I want to talk it all over with him and will do so soon. There is nothing that could yet be publicly done. I am in entire sympathy with the fraternal sentiments expressed, and will do all I can to bring about what he suggests. It is an evidence that we are getting very near together, and that is gratifying. A union of two such denominations seems practical. But Dr. Harlan and I will meet and talk it all over and see what can be done."

The results of this conversation will be awaited with interest. Dr. Henson will not be able to dispose of Dr. Harlan as easily as he did two members of his church in Chicago, who were faith healers. They came to his study and proposed to stay and pray with him until his eye was cured. "H'm," he said, "what kind of teeth do you happen to have?" The lady flashed fire and the man got red in the face. But Henson insisted and both confessed to false teeth. He added, "Go home and pray for natural teeth and when you get one or two let me know, and we'll then take up my deficient eye."

DIVIDEND-PAYING STOCK.

The Ethel Consolidated Copper Mines—Preferred.

Dear Sir:—If you have $60 to $600 to invest, you can make more than 12% on it during the coming year and for a long time to come, while the principal will increase from 25% to 50% within the next year.

I am confident of this. I have been a stockholder for three years, and have seen the mine developed from a prospect to a producer, shipping Copper Concentrates by the carload.

I recently increased my holding to 2,250 shares. A successful Canadian business friend took 2,500 shares; an officer in one of the leading Trust Companies took 500 shares; and bank clerks and business men who do not take chances, are investing in this.

The Stock is registered and countersigned by The Union Trust Co., Pittsburg—one of the half dozen largest Trust Companies in the United States.

A dividend of 1% on par, (par value being $1 a share) was paid April 20, and it is quite certain that a quarterly of 3% will soon be announced.

I can secure this stock for you for 60 cents a share, and as 7% will be paid on par during the coming year and as par is almost twice the price I offer, multiply the 7% by 2 and you have 12% mentioned.

I have some shares for sale. The company is now selling it at 75 cents, and has announced an advance to $1 per share. This is warranted by the strike on May 20th, of a body of ore amounting to $200,000. Until the 1,000 shares are gone, I will furnish it at 60 cents a share in orders for 100 shares or more, accompanied by check. After that I may have some more at 75 cents.

This Company has ore enough on the stock pile to pay 1% per month for some time, and are digging it out every day, and running it through their own smelter.

Mr. Greer, one of the leading men of New Castle, Pa., is a very heavy Stockholder, and sent his own expert to Index, Wash., to investigate.

I could tell you much more, but if this was not a good, safe, sound and paying investment, I could not afford to recommend it, for the sake of my business relations, past or future, with you.

Sincerely,
F. M. BARTON,
708-712 Caxton Bldg., Cleveland, Ohio.

P. S.—7% on par is guaranteed and is equal to more than 12% at the price you buy it. Then after that it shares equally with the common stock, which will pay at least 5%. So there may be 5% to add to the 7% guaranteed, making 12% on par, or more than 21%. The next dividend will cause the stock to advance rapidly.

PULPIT CHANGES.

BAPTIST.

Adams, Thomas, Meriden, N. H., resigned.
Carter, J. V., Rantoul, Ill., to Gering, Neb.
Cunningham, F. O., Woonsocket, R. I., to New York.
Day, Wm. J., Somerville, N. Y., resigned.
Francis, M., Concordia, Kan., resigned.
Fraser, Forest L., New Castle, Pa., resigned.
Hewitt, B. P., Mishawaka, Ind., resigned.
Hollifield, A. P., Bostic, N. C., died.
McEwen, P. A., Berlin, N. Y., resigned.
McNally, Chas. R., Lowell, Mass., to Brooklyn, N. Y.
Merry, Wm. B. C., Somerville, N. Y., resigned.
Milton, John, Rosedale, Mo., to Fort Worth, Tex.
Mosher, R. C., Albert Lea, Minn., resigned.
Oliver, J. W., Bloomfield, Ia., resigned.
Poteat, Edwin M., Philadelphia, Pa., to Greenville, S. C.
Smith, N. C., Princeton, Ind., resigned.
Snape, John, Wilmington, Del., to New Castle, Pa.
West, Raymond W., Philadelphia, Pa., to St. Paul, Minn.
White, H. A., Morrisville, N. Y., to Alfton, N. Y.

CONGREGATIONAL.

Bachelor, Frank, Hockanum, Conn., resigned.
Blaisdell, James, Olivet, Mich., to Beloit, Wis.
Davidson, Rev., St. Charles, Ill., resigned.
George, Wm. P., Kansas City, Mo., to New York.
Leavitt, F. W., West Point, Neb., resigned.
McConnell, A. S., Webster City, Ia., died.
Post, A., Bridgewater, N. Y., resigned.
Raymond, Frederick W., Anderson, Ind., to Hamilton, N. Y.
Taintor, James F., Rochester, Minn., resigned.
Updyke, Rev., New Ulm, Minn., will resign.
Webster, Eugene C., Portland, Me., resigned.
Wiswell, Thomas C., Seattle, Wash., resigned.

DISCIPLE.

Abberly, R. W., Columbus, O., to Minneapolis, Minn.
Berkey, J. H., Monroe, Wis., to Missouri.
Buxton, Albert, D. D., Norfolk, Va., to Dexter, Mo.
Crewdson, Rev., Council Bluffs to Atlantic, Ia.
Crutcher, J. N., Compton Hts., to Moberly, Mo.
Floyd, J. F., Washington, Ind., resigned.
Freer, C. A., Columbus to Cleveland, O.
Hastings, Rev., Pulaski, Ia., resigned.
Husted, Don G., Newark, N. Y., resigned.
Lloyd, Wm. R., Youngstown, O., to Bloomington, Ill.
Newton, R. H., Eureka, Ill., to England.
Scott, W. H., Marshalltown, Ia., resigned.
Stull, N. A., St. Joseph to Lincoln Center, Mo.

METHODIST.

Blake, Rev., Fairbank, Ia., to Iron Mountain, Minn.
Calfee, W. J., Council Bluffs, Ia., to El Paso, Tex.
Johnson, J. E., Waterloo, Ia., resigned.
Kettle, J. A., Armstrong, Ia., to Evanston, Ill.
Peoples, R. J., Baraboo, Wis., died.
Pringle, W. A., Lidgerwood, N. D., to Grafton.
Shaw, Simeon, West Point, Ga., resigned.
Tracy, D. W., Spearfish, S. Dak., resigned.
Worth, Wm. T., Lynn, Mass., died.

PRESBYTERIAN.

Adams, Crofton Craig, Albert Lea to Delhi, Minn.
Alexander, J. H., Sherman Hts., Tenn., to Ohio.
Anderson, Joseph M., Columbus, O., resigned.
Asmus, Theo. J., Monroe to Osmond, Neb.
Beamer, A., Sanilac Center to Berkshire, Mich.
Beeson, E. W., Iola to Baxter Springs, Kan.
Boteler, R. M., Oconto to Packwaukee, Wis.
Brown, B. J., Mt. Pleasant, O., to Allegheny, Pa.
Cameron, James L., Yuma to Brush, Col.
Cheek, Francis J., Paris to Louisville, Ky.
Countermine, J. Landon, Silverton to Denver, Col.
Clokey, J. W., New Albany to Troy, O.
Cooper, A. P., Wyoming, Ia., resigned.
Cooter, H. P., Scandia to Harper, Kan.
Danner, J. L., D. D., Albert Lea, Minn., resigned.
Evans, A. E., Dundas to Tenstrike, Minn.
Flickinger, R. F., Fonda, Ia., to East Sound, Wash., for the summer.
Foulkes, William, Kansas City, Kan., resigned.
Foulkes, William H., Elmira to Toulon, Ill.
Godsman, C. J., Auburn to Seattle, Wash., Station I.
Gould, C. C., Mason to Clifton, W. Va.
Hardin, E. D., Pierce ave., Niagara Falls, N. Y.
Hart, O. E., Parsons, Kan., resigned.
Haydon, A. P., Soda Springs to Roswell, Idaho.
Haymaker, E. G., Clear Creek to Fowlerville, I. T.
Hyde, Wesley M., Franklinville and Fallston, Md., resigned.
Kling, G. W., Ph. D., Canton to Baltimore, O.
Kreeger, W. S., Mt. Zion and High Hill, O., resigned.
Linn, Rev., Colfax, Ia., resigned.
Locke, Richard E., Germantown, Pa., to Buffalo, N. Y.
Marshass, Rev., Gravity to Kent, Ia.
Mason, Rev., Knoxville, Ill., resigned.
Mathes, E. E., Lyons, Ia., to Springfield, Mo.
Mead, M. H., Roswell to Caldwell, Idaho.
Miller, Ira, Louisville, Ky., to Sterling, Neb.
Mowers, S. A., Rushville, Ind., resigned.
Ollerenshaw, Andrew, Estherville to Armstrong, Ia.
Olmstead, H. F., Galveston to Houston Hts., Tex.
Oxtoby, W. H., Muncie, Ind., to Saginaw, Mich.
Parke, Nathan G., Glen Summit, Pa., died.
Parker, G. D., Converse, Ind., to Chicago, Ill.
Patton, B. Frank, Dayton, Tenn., to Louisville, Ky.
Peterson, S. W., Chicago, Ill., to Pasadena, Cal.
Price, B. M., D. D., Wooster to Creston, O.
Pryse, W. S., D. D., Princeton, Ky., to Palestine, Ill.
Shields, George W., Cincinnati, O., resigned.
Sloat, Emmet, Mongaup Valley to Livingston Manor, N. Y.
Snowden, S. G., Great Bend to Conemaugh, Pa.
Stewart, A. C., Lawrenceville to New Milford, Pa.
Sullivan, John T., Elkhart, Ind., to Findlay, O.
Walker, Faye, D. D., Philadelphia, Pa., died.
Watkins, Arthur C., Jamaica, L. I., resigned.
Wright, A. W., Minneapolis, Minn., to Bismarck, N. D.

MISCELLANEOUS.

Campbell, F. M., Kewaunee, Ill., resigned, Free Meth.
Cooper, Henry, Winfield, W. Va., died.
Ferguson, John, Newton, Ia., to Buffalo, N. Y., U. P.
Foster, Calvin, Bremen, O., resigned, Ref. Circuit.
Graham, D. S., Huntington, Ia., to Pittsburg, Pa.
Green, Rev., Cedar Rapids, Ia., resigned.
McManus, O. B., Smithland, Ky., died.
McPhie, D. A., Pittsburg, resigned.
Mallick, A., Portsmouth, O., to Detroit, Mich., Ger. Evan.
Moore, S. A., Hoopeston, Ill., to Springfield, Mo., U. P.
Park, R. H., Pittsburg, Pa., resigned, U. P.
Pershing, J. H., Wilmerding, resigned, U. B.
Thomson, J. S., Los Angeles, Cal., resigned, Ind. Ch. of Christ.
Weld, Rev., McRae, S. D., resigned.
Young, J. S., Seymour, Ia., to Kentucky.

ILLUSTRATIONS FOR SUNDAY SCHOOL LESSONS. AUGUST

Numbers refer to illustrations not page numbers.

Aug. 2, 1 Sam. 16: 4-13—678-714.

Aug. 9, 1 Sam. 17: 38-49—662.

Aug. 16, 1 Sam. 18: 5-16—651-689.

Aug. 23, 1 Sam. 20: 12-23—655-680.

Aug. 30, 1 Sam. 26: 5-12, 21-25—693-697.

ILLUSTRATIONS FOR YOUNG PEOPLE'S MEETINGS—AUGUST. (Christian Endeavor, Epworth League, Etc.)

Numbers refer to illustrations, not page numbers.

Aug. 2, Hindrances—2 Cor. 12: 7-10, 10: 10—654-662.

Aug. 9, Passion for Souls—Rom. 1: 1-17—692-694.

Aug. 16, Tact—1 Cor. 9: 19-23—693-704.

Aug. 23, Force—2 Tim. 1: 6-8; 2 Cor. 11: 23-28—695.

Aug. 30, Strangers—Deut. 7: 7, 8; 2 Chron. 6: 32-33—686-655-656.